

BRIEF DISCO- VERIE OF DOCTOR AL-

low Judicious drift, returned in a Pamphlet
written by him, Concerning the yeeking vp of
the names of Devils, &c. (over) but
the first of which is WIL-

Therewithal which is contained in a downe
falling following.

Matthews Chap. 17. ver. 3.

And I saw a vision fit vpon a starry-coloured heaf, full of
beames of light, which had seven heads, and an horn,
and the seven heads are seven mountains, wherein
the woman dwelt.

Mark. Chap. 13. ver. 2.

Thus have ye made the accomplishment of God of no multitude
by your wisdom. and Chap. 22. ver. 29. Wee therefore be
very goodly and Patient, Hypocrites, because ye flatter
the Kingdome of heauen before men, for ye your selfe ye
in your hearts desire them that would not, to come in.

Mark. Chap. 7. ver. 19.

Beare of selfe, which come in you in. Theyre clau-
ding, and the other commanding words.



LONDON

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1633.

Ms. A. 9. 2. 5. 10*



Great fund

A Summarie collection of the particular contentes of this discourse.

First, all the arguments brought by D. Allen in his said pāpblet, for the iustificacion of the deliuering vp of Deuenter, are particularly discussed, and fully answered: & her Maiesties actions in the reliefe and defense of the lowe Countreys, against the king of Spain, by D. Allens owne arguments and assertions, & by the authorities of his own autours, proued most iust and lawfull.

Secondly, his malicious mynde and purposes against her Maiestie and the state, are openly displayed together with his cūning order, methode, & meanes which he vseth to accomplish the same: his scandalous defamations also of her Maiesties most honorable and princely actions, and of her Ministers & countrey, in like sort answered, and retorted: and the Popes autoritie to depose princes vtterly confuted and ouerthrowen by D. Allens owne arguments, and examples of Scripture, which hee himselfe produceth.

Thirldy, his seditious persuasōs to her Maiesties liege people, are by the defeating of his arguments and examples (cited to that effect) most forcibly encountered: and some grosse errors & ouersights in pollicie, escaped him in his pāflet, manifestly detected.

Lastly, the Subiectes are by example of the Romanists double and irreligious dealing, dissuaded from the credit of their doctrine and persuasions, and by the due consideration of their owne dutie, weale, and tranquillitie, exhorted to the due obedience of her Maiestie, maintenance of their own safetie, and defense of their deer Countrey.

To the Reader.



His pamphlet of *Doctor Allens*, which hath ministred the occasion of this discouerie, is pretended to be written by him in manner of a letter, dated at Rome the 20. of Aprill, 1587 to satisfie the consciences of those English souldiers, which had in Ianuarie before deliuered vp the Cittie of *Deuenter* vnto the King of Spaine, and reuolted frō her Maiestie (their liege Soueraigne) vnto his seruice, *that their action therein was both lawfull, honorable, and necessarie, and that all others, especially those of the English nation, that deteine any Townes or other places in the lowe Countreies from the King of Spain, are bound vpon paine of damnation to doe the like:* for occasion wherof, there is also prefixed before it, another very short letter, only of three pages, pretended in like sort to bee vvritten to *Doctor Allen* from *Bruxels*, the 20. day of March next forepast, by an *English Gentleman*, (whom *Doctor Allen* ter-

There is another print of this pamphlet extant (without mencio of place) which differeth much and in sundry places, from the copie printed at *Deuenter*.

For in that, the gentlemā's letter is dated the 20. day of May. 1587. and subscribed with the letters N. R. & D. Allens answer dated the 20. of Iuly following, besides diuers other differences in the substance of the pamphlet.

meth *honorable*, vnder the name of R. A)
demaunding his opinion and resolution
touching the aforelaid action. This ques-
tion and ansvvere being thus compiled
in one pamphlet, is supposed to be imprinted at *Deuenter* in the Sōmer followving,
of likelihood by the appointment or procuremēt of Sir *William Stanley*, as should seeme. Which comming by hap vnto my hands, and vpon diligent perusing therof, finding nothing in it but meer malice & mischiese, no one iott of sound doctrine or substance, ansvverable to the grauitie and learning of such a *νοσημα*, as the auctor thereof is esteemed to be: I did at the first vtterly contemne and reiect it, as a thing of no account, thinking it neither vwholsom to stirre so foule and stinking a puddle, nor glorious to ouerthrowe so sclender and superficiall a defense. Yet considering better of the most seditious driftes and deuilish persuasions cunningly conueyed in the argument of this pamphlet, vnder the cloak and shadowe of Religion,

ligion, by meanes of vvhich title it might
happly obtaine the more credit, if the
fraud vvere not detected, I thought it a
thing verie necessarie, to discouer and lay
open to the vworld, the slye & subtile dea-
lings of *D. Allen* in this pamphlet, together
vvith the most absurd, prophane, and im-
pious shifts vsed by him therein, to th'end
that no man might either by simplicitie
and ignorance, or for affection to him &
his faction, or through ouermuch credu-
litie of his doctrine, be seduced by his de-
ceitful abuses & impostures, to their ovvn
vtter ruine & destructiō. As for the more
apposite and perticular ansvvering of this
pamphlet from point to point throughout,
the chiefe questions therein being matters
of Diuinitie, not of pollicie, I leaue there-
fore to the further disquisition of the lear-
ned *Diuines*, of vvhom some perhaps vvhe
this pamphlet shall happen to be more pu-
blik, and come to their hands, vvill for the
quarrels sake, being good & iust (though
not for the woorth or weight of the thing
it

it selfe) vouchsafe to bestow a litle paines
in that argument. For mine owne parte,
being neither of that profession, and ha-
uing also another purpose, it sufficeth me
to confute only those arguments, which
lye in my waye, to hinder the scope of
mine intent, which is only in the behalfe
of our countrey, to discouer his pollicies,
and encounter his persuasiōs, which tend
wholy to the hurt and ouerthrow of our
countrey. The safetie, peace, and prospe-
ritie whereof, whosoeuer respecteth, lo-
ueth, and wisheth to continue, as (no
doubt) all good, honest, and well affected
subiectes doe; let him with iudgement
reade this small treatise ensuing, and with
reason, and conscience vveighe the abuses
therein discouered, and then I doubt not
but he shalbe thereby stirred vp, to a bet-
ter Religion towards God, a more faith-
full obedience towards hir Maiestie, and
a more naturall loue of his countrey.

G. D.

A
A briefe discouerie of Doctor Allens seditious drifts, contriued in a Pamphlet written by him, Concerning the yeelding up of the Towne of Deuenter (in Ouerissel) vnto the King of Spaine, by Sir W. Stanley.



S Inon the subtil Greek, (in whose person the learned Poet pourtraieth out the liuely picture of a craftie companion) beeing caught by the Troian shepherds, albeit hee came of his owne accord, and put himselfe voluntarily in their way to be taken, vpon purpose to deceiue them with a counterfeite tale, and thereby to betraie them into their enemies handes: yet (the better to colour his intent, and to mooue the Troians to giue the more credit to his talke) neither would he vtter any thing vnto them, but what they by their demands first vrged him vnto: & hauing both occasion and encouragement giuen him to speake, yet (the more cunningly to disguise his principall drift) not without a preamble of manie solemne Protestations, he still deferred that to the verie last end of his discourse, which was indeed the first and only purposed end of his comming.

Whose president Doctor *Allen* seeming verie rightly to haue imitated, as well in the matter, as in the methode of this his politike Pamphlet, first

B

because

A tricke of D. Allens cunning,, to write a letter to himselfe in another mans name, demanding his resolution, only to giue himselfe some probabilite of occasion to enter into the treatie of this argument.

A far further purpose in D. Allens Pamphlet, then that which is pretended by the title.

because he will haue it seeme to proceede of an occasion offered, and not of his owne voluntarie motion, least his intent therein might be suspected, and his worke thereby discredited, frameth a letter to himselfe, in the name of two letters of the *Alphabet* (his supposed honourable friend) whom hee faineth thereby verie instantly to demand his opinion, touching the lawfulness of *S. W. Stanleys* and Captaine *Yorke's* action, in rendring vp the Towne of *Deuenter* and *Fortes of Zutphen* vnto the Duke of *Parma*: and thereupon taketh occasion in his answer thereunto, to fall (as it were by the way) into a further matter, whereto in truth the whole purpose of his treatie was from the beginning intended.

A sorie shift of so cunning a Clerke, in an Apes skin to couer a Foxe, whom euen his verie taile may bewraie. As though men were so simple, or of so slender iudgement, as that they could not discern by the stile, the letter and answer to bee both of one stampe. And, for the chiefe purpose of this Pamphlet, that it tendeth to a farre further end, then to the satisfying of the consciences of *S. William Stanley* and Capt. *Yorke*, and other like Romain Catholikes, touching the lawfulness of the yeelding vp of *Deuenter* and *Zutphen Fortes*, if this were not a sufficient argument thereof, that the parties themselves neuer made conscience or question of the matter; either before the yeelding of them, or since, and therefore needed no such resolution

as *D. Allen* will needs intreat himselfe to offer them, which were and are still as resolute as himselfe in disobedience: the verie plaine dealing of *D. Allen* himselfe generally throughout the whole Pamphlet, but particularly in the latter and greater halfe of it, maketh the thing more then manifest, as shalbe laide open vnto you more at large, when wee come to the particular handeling of that point.

I am sorie that I should haue such occasion giuen mee, euen in the verie first entrance to vse a comparison so odious and vnbecoming the name, profession, and calling of such a man as *D. Allen* is, or should be, as to liken him to one, in whom the verie Prince of Poets employed his best witte and skill, in liueliest colours, to expresse the true shape and substance of a most subtil and malicious dissembler: for in truth I doe naturally and inwardly hate all immodestie, bitternes, and violence of speech, generally in all actions of life and conuersation, and especially in these of controuersie and confutation, where the trueth is to bee defended, not our owne passions displaied, the aduersarie with reason conuincd, not with railing defaced, his sinister and lewde dealings orderly reprooued, not his person in any wise vndecently outraged. But if *D. Allen* haue in this Pamphlet both in manner and matter so rightlie resembled *Simon*, as that hee hath not left mee the choice of anie man to whom I may so rightly resemble him, as to *Si-*

creator his
analogies from
of which it
agreed with
more to

An vnseemely thing for a man of *D. Allens* profession or calling, to vse shifting and dissimulation.

D. Allens dealings in this Pamphlet, both for the manner, matter, and meaning, doe in

all pointes
most euident-
ly resemble
the dealings
of *Simon*.

non, it is hee himselfe (and not I) that hath made himselfe comparable to *Simon*. Nay, if it appeare further by this Pamphlet, that he hath the verie minde, meaning, intent, and counsell of *Simon*, by like solemne protestations and subtile persuasions, vnder colour of *Religion* to intice you (I meane such as are wholie deuoted to his Religion, or haue been affected to his doctrine, or can be allured by his enchantments) to prostrate and laie open your Countrey, by your armes and assistance, to bring in the *Spanish* and other forreine forces, to the certaine ruine, destruction, and ouerthrow both of your selues and your Countrey: I thinke I may lawfully without iust touch of malice or immodestie, bee bold to shew you his shadow in a glasse, that hideth his bodie from you vnder a glosse, and by the example of his doings whom this man so liuely resembleth, laie before your eies the verie marke, which hee so cunninglie aimeth at: to the ende that beeing once warned, you may bee euer armed against his pernicious practises.

But I know it will bee a matter of great labour and difficultie for mee to persuaade you that are of *D. Allens* religion, to see or acknowledge anie errour, falshood, or malicious intent in him, because you are already settled in perswasion of his learning, sinceritie, and goodnes of his cause, and carrie the contrarie opinion of mee, because you esteeme mee to bee of a contrarie Religion both

5
both to him and your selues.

Albeit my purpose is not particularly either to drawe him into discredit with you, or to withdraw you from the Religion you professe (though I could bee content (nay most willing and desirous) to hazarde mine owne life in tra- uelling to winne you to the true waie of eternall life :) but onelie to laie open his errours and abu- ses to the worlde indifferentlie, that *such as haue* Matth. 13. 9. *eares to heare, maie heare*, and such as are not wil- fullie blinde maie see, and satisfie themselues ac- cordinglie: yet if either by example or persuasi- ons, I maie stirre you vp to the straighter exami- nation of your consciences, and better considera- tion of the groundes of your religion, together with more aduised deliberation, how you giue credit to mens counsailes, or enter into their con- federacies, and consequentlie into your owne de- structions, I shall thinke my selfe, of all thinges that euer happened or can happen to mee, most happie in this, that it hath pleased God to make me the meanes of so happie an effect to you. Of whom I will therefore thinke it no skorne to craue A preiudicate euen vpon the knees of my heart, onely that opinio ought which you ought your selues to yeelde mee of not to make your owne accord, beeing a thing no waie possi- men so ob- ble hurtfull, but likelie manie waies beneficiall stinate, as to vnto you, that is, that you will onelie bee content condemne a for a time to laie aside all affection, partialitie, thing before and preiudicate opinion, and to reade with indiffe- they know, or haue scene it, & so vtter- ly to reiect, rencie; reason.

rencie, weigh with aduifement, and with vprightnes to iudge of that litle which shall be most faithfullie deliuered vnto you.

I will not in truth (neither can I if I would) denie my selfe to bee of that religion, wherein I haue been bred and brought vp euen from mine infancie, that is, the true ancient, Catholike, and Apostolike religion professed in the Church of England, which the *Romanists* do so much impugne, and so earnestlie endeouour to supplant. But as I doe confesse my selfe most stedfastlie to holde that Religion, and therein to stand fullie resolved: so do I vnfaignedlie protest, that since I came to the yeares of reason and discretion to conceiue what Religion was, I neuer held anie opinion obstinate-
lie, as one that beeing in an errour should *bate to bee reformed*, but came first to the reading and consideration of those thinges which it behooued a Christian to know, euen with a bare and naked minde, voide of all foredeeming, and apt to receiue anie impressiō, onelie humble and desirous to bee instructed in the trueth: and whatsoeuer I read or heard expounded out of the holie Scriptures, neither did I esteeme it by the credit of the person that taught it, but by the authoritie of the doctrine it selfe, neither was I led vnto anie opinion by the voice or opinion of multitude, but by the testimonie of mine owne conscience consenting thereunto, neither did I attribute the more credit to it, for that it was first taught mee, but
 for

Psal. 50.

How humbly, circumspectly, and vprightly me ought to behaue themselves in matters of religion.

for that dailie instruction and reason confirmed it vnto mee : neuer variable , yet euer willing to yeeld vnto reason and the trueth. For I am not of their minde that make Religion as a matter of inheritance, to bee taken of their ancestors or their parentes , or that thinke it sufficient to saie, *I beleene as the Queene beleenes* : But I thinke it the ductie of a *Christian* still to endeuour to informe himselfe how hee ought to serue God, and not to pinne his soule on another mans sleeue. Such a reuerend regard haue I alwaies had, and euer will haue of Religion, as a matter of saluation, not as euerie common action of mans life, as a thing to bee measured not by opinion, but by trueth, to bee chosen not by example, but by iudgement, to bee holden not for companie, but for conscience. If you also haue the same measure, choice, and ground of your Religion, as in reason you ought to haue : it maie happlie fall out, that the discouerie of the weakenes of *D. Allens* arguments, and of his deceitfull and malicious dealing in this his Pamphlet, as it hath confirmed in mee the Religion I hold, so it maie alter in you the opinion you haue hitherto persisted in: and not without great cause, knowing that the naked trueth seeketh neither cloake nor corner, nor a simple and good cause, anie subtil, or bad conueyance.

Every man
ought to ex-
amine his own
conscience,
and sift his
religion, and
endeuour still
to be rightly
enformed of
the truth, not
to rely wholly
vpon the ex-
ample, autho-
ritie, or per-
suasions of
other men
(especially in
matters of
controuersie)
stopping their
eares against
reason: for
euery vessell
shall stand
vpon his own
bottom.

Let

Let not then anie preiudicate opinion of my Religion differing from yours, withdraw you from the patient reading and considering of my simple discourse, no more then the like opinion of *D. Allens* Religion hath withdrawn me from the diligent perusing and perpending of his sub-
till pamphlet, a greater learned and farre more cunning allurer then my selfe: especially seeing, that it is no part of my meaning herein, either to impugne your Religion, which is nothing at all fortified by this pamphlet: or to strengthen mine owne, which is as little weakened thereby: for those pointes I leaue to Diuines, if there be any that thinke it worth the reading, or answering. For mine own part I find nothing in it, for which I would haue cast away so much paper and inck, sauing onely a cunning conueiance of pernicious driftes, tending to the practise of sedition & mischiefe, which I thought fit to be displayed and laied open to the world, that the simple and such as giue too much credit to his doctrine, might not be therewith deceiued, and thereby drawne to their owne vtter destruction: and on the other side, that such as are of more capacity, and iudgement, either better affected in religiō, or men indifferent, seeing the monstrous shiftes vsed by such a principall *Romaine Catholike*, as *D. Allen* is, might thereby take a *Caueat*, to be the more wary, how they yeeld themselues to be seduced by such *Catholiks* perswasions.

Būe

But let vs now come to the examination of this pamphlet, and see what it is that maister Doctor vndertaketh therein, and how well he perfourmeth his taske.

He pretendeth vpon occasion of the former counterfeited letter (which I mentioned to you before) to resolute the consciences of those *English* men which were the yeelders vp of *Deuenter* and *Zutphen* fortes to the *Duke of Parma*, touching the lawfulness of their actiō: *Wherof though he had alreadie by his letters to Sir William Stanley, giuen his opinion, as he saith, yet he will, for better clearing of the cause, set here downe his mind more largely and distinctly.*

BEfore I runne into the particulars, I must note vnto you a thing in generall, which is not to be omitted. I assure you though I be farre from the profession of Diuinity, yet can I not but blush to see a thing written by way of a Resolution for the satisfying of mens consciences (being a matter of Diuinity) a treatise of 60. pages, and not so much in all as halfe 6. textes of *Scripture* cited for confirmation of the matter proposed, either directly or indirectly: especially being done by an ancient D. of *Diuinity*, by estimation singularly well read and learned, and the onely man of name among all the *English Catholikes*. What is there to bee presumed of it, that so learned a man, so great a Diuine, now a *Cardinall* and chiefe pillar of the Church of *Rome*, should

It is a shame
for D. Allen
(so great a
Diuine) to
handle a mat-

ter of saluatiō
or damnation
so profanely,
vsing altoge-
ther argumēt
and authori-
ties drawn
from philo-
sophers,
but none frō
the holy Scrip-
tures.

His prophane
handling,
& neglect
of Scripture
prooffe, is
a great argu-
ment either
of weakenes
in his cause,
or hypocrisy
in himselfe,
or of both.

undertake to resoluē mens consciences in a mat-
ter of *Christian* duty (yea whereon he pretendeth
saluation or damnation to depend) only with a *Chaos*
of wordes, a confusion of arguments, drawne
from morall *philosophie*, the law of *Nature*, and
heathen constitutions, and with *definitions*, *dis-*
tinctions, and authorities set from *Plato*, *Aristo-*
tle, *Cicero*, &c: leauing vtterly all prooffes, argu-
ments, and authorities of holy *Scripture*, yea
scarce so much as alleading one text by way of
exhortation? In mine opinion men are in com-
mon sense to iudge, that either the matter is very
bad, and not iustificable by Gods word, which
yeeldeth not sufficient argument or authority
(nay none at all) for the defense of it: or that such
Diuines shew themselves to haue very litle zeale
or religion in them, when they measure matters
of conscience, saluation, or damnation, by the
line of prophane Doctrine, and not of the holy
Scriptures. Whereupon must necessarily be in-
ferred, that they are either impostors and decei-
uers, in seeking to perswade men by a shew of na-
turall reason (vernished ouer with a glosse of gay
wordes, and superficiall colours of philosophie)
that which they are not able to proue by *Diuini-*
ty; or els plaine *Atheists* & *Hypocrits*, in carying
onely the bare name of *Religion* on their backes,
for a cloake to their disguised practises, and neg-
lecting wholly the ground and substance there-
of, in their cogitations, doctrine, and perswasions.

ons. But the lesse M. D. hath vsed the proofes of Scripture and *Diuinity* in this argument, though it be nothing the more for his owne commendation, or for the credit of his Doctrines, yet haue I the lesse cause to be displeased with it, considering that he hath thereby made it the fitter for so meane a scholler as my selfe (no Diuine at all) to deale with, and the easier for any man to ouerthrow.

Albeit my purpose is not (in truth) so much to enter into the particular confutation of his arguments (which are indeede none at all, or not worth the standing vpon) as to decipher vnto you his driftes and pollicies, which are founded euen vpon as weake groundes: yet to th'end you may perceine how loose, imperfect, and quite voide of force his reasons are, I will not grudge to cast away a litle time and labour in repeating, and reducing them to a kind of forme, which are so disorderly, confusedly, and dissolutely shuffled out by him.

D. Allen neither frameth nor followeth any one argument in due forme, & orderly, but shuffeth out single propositions at random & confusedly.

The maine proposition and ground of his first argument is this, *That euery thing wrongfully obtained, and vniustly deteined from the true owners, whether they be by fraud or violence come by, according to all Diuine, and humane lawes, & by the very rule of nature, ought to be restored to them to whom they duely pertaine.*

The maine proposition and ground of his first argument.

M. Doctor would seeme by speech to drawe his argument from *Diuinity*, and yet not so en-

tirely from *Diuinity*, but that he can be content with *Diuine lawes*, to mingle both *humane lawes*, and the rule of *Nature*: howbeit his maner of prosecuting it, together with his authorities which he alleageth, do argue it rather to bee deriued principally from the rule of *Morall iustice*, which giueth vnto euery man his owne: But let him take his choice from which he will drawe it, for all is to one effect, that is, to none effect at all for his purpose, for (to cut off this proposition short) see, I pray you, how sophistically he dealeth. He setteth first his proposition indefinite: *That euery thing wrongfully obtained, and vniustly detained, ought to be restored to the true owners*, without adding by whom it ought be restored, and concludeth (as he must needes, if he conclude to his purpose) definitely, that is, *That it ought to be restored by Sir William Stanley &c.* Whereby he maketh his argument consist of foure *termini* (as the Logicians terme it) which is a foule fault in logike; as euery wrangling sophister of halfe a yeares standing in the Vniuersity can tell you. Therefore good M.D. set downe your proposition certaine, and reason *ad idem*, and then we will yeelde it to be true: that is, *That euery thing wrongfully obtained, and vniustly detained, from the true owners ought to be restored to them againe*, that is, by them that wrongfully obtained, and vniustly detained it: (for there is no man bound to satisfaction, neither by *Diuine nor humane lawes*, nor by

• Drawne from the rule of moral Iustice, whose peculiar office is, *suum cuique tribuere.*

D. Allens
sophistic.

His argumēt being laid together, consisteth of 4. *termini.*

by the rule of Nature, but he onely that hath done the wrong:) and so will I agree with you, that, whatsoeuer Sir William Stanley and the rest had wrongfully obtained, and did vniustly deteine from the king of Spayne, ought to be by them restored vnto him againe. But you know well inough, and all men know that Deuenter, & Zutphen fortes were neither obtained, nor deteined wrongfully by Sir William Stanley and his complices, but quietly, peaceably, iustly and by lawfull authority deliuered vnto them in charge and custodie, vnder her Maiestie, by my L. of Leicester her Lieutenant there: and therefore were not they any way bound to the restitution of them (sauing only vnto those of whom they had receiued them) being neither obtainers, nor detainers of them, but onely ministers of their Princes commandement. For howsoeuer the towne and fortes were obtained, yet the subiect being tyed to his Prince by allegiance and oth, and hauing vpon that othe receiued from his Prince, or her lawfull deputy, any place of charge to keepe and hold to her vse, is not to enquire into her right, how iustly or vniustly she hath gotten or keepeth it, but to looke into his owne charge and othe, whereof he is bound to giue account. Yea suppose the Queenes Maiestie had by violence, fraude, or iniustice entred vpon those places, and so deteined them from the k. of Spayne: yet the same iustice, which giueth vnto euery man his owne, and in such case tyeth her

Euery priuate
subiect is not
to examine
his princes
publike acti-
ons, be they
right, or
wrong, but
to looke to
his owne pe-
culiar charge,
duety, and
othe.

Much lesse
may any pri-
uate subiect
make him
selfe iudge,
corrector, and
executioner
of Iustice a-
gainst his
Prince, vpon
his owne au-
thority, and
at his owne
pleasure.
Offic. lib. I.
D. Allen sheweth
no au-
thority of
Scripture,
whereby
the Popes
Bull may dis-
pense with
this breach
of their oth.

to restitution of whatsoeuer she wrongfully withholdeth, yet the same *injustice* (I say) giueth her subiectes no such authoritie ouer her, as to bee iudges of her iust or vniust dealing, much lesse to make themselues correctors, or executors of iustice against her vpon their owne iudgement, and at their owne pleasure. Nay, the same *Injustice*, whose foundation, (as your owne Author *Cicero* affirmeth) is *Faith*, tieth them to the performance of their faith and oath giuen vnto their Prince: which oath how litle authoritie your *Popes Bull* hath to dispense withall, as learned men as your selfe M. Doctor (without offence of comparison) haue alreadye discussed. And therefore let them, whose consciences you vndertake to satisfie, examine their consciences better touching the lawfulness of this their action.

Thus you see M. Doctors subtil *Sophistication*, and how litle his principall *Basis*, whereon he buildeth his whole argument, serueth his purpose. But, that you may see the weakenes of the rest of his consequences, as well as of this foundation, let vs for good fellowship grant him this proposition euen in such sort as hee putteth it (that wee maie haue more of his custome) and suffer him to proceed, that wee maie see how he will conclude.

His argumēt.

Euerie thing (saith hee) wrongfully obtained, and vniustly deteined from the true owners, whether it be by fraude or violence come by, ought to be restored

red to them, to whom it duely pertaineth. What inferreth he hereupon?

But the Towne of Denēter & the Forts of Zutphē were both wrongfully obtained, and vniustly deteined from the true owner (viz. the King of Spaine) being by fraude or violence come by, by the Queene of England.

Ergo, The Towne of Denenter and the Forts of Zutphen ought to bee restored (and therefore were lawfully and iustly restored) to the King of Spaine, by S. W. Stanley and Capt. Yorke, who had the charge and keeping of them for and vnder the Q. of England.

Here now appeareth manifestly the fault of his argument, being drawn to a forme of Syllogisme,

Here may you now (by the way) more plainly discern the fault of his argument, whereof I told you before, which he himselfe hath not so laied together nor reduced into streight forme, in his pamphlet, least the fault should too easily be espied, but to colour his fallacie, hath gone about the bush with a circumstance of words, creeping sliilie by degrees to the top of his intent, thinking by that meanes to steale it away vndescried, as in truth he might easily from plaine simple men, and such as are no schollers, which might well haue suffised his turne, for he seeketh no more: But let a man of anie meane iudgement marke it, and lay it together, and it is presently discouered. For the argument is euident inough, and cannot be otherwise framed to his purpose, as any man of reason maie plainly perceiue, and he

him.

himselfe (I am sure) will not denie. Now to examine his *Minor*, marke, I pray you, of how manie partes it consisteth.

All these three pointes are contained in his *Minor*, which he is to prooue.

1. *First: that the towne of Deuenter, and Zutphen fortes were both wrongfully obtained and vniustly deteined from the k. of Spaine by the Q. of England.*

2. *That the k. of Spaine is the true owner of them.*

3. *That they were by fraude, or violence come by, by the Queene of England.*

All these three seuerall pointes ought *D. Allen* to proue, or els he proueth not his argument: & yet of the two latter hath he not spoken a word, more then a bare affirmation: of the first he hath spoken much, and proued iust nothing. But because his manner of reasoning is not close and well knit together, but in a declamatorie kind, which is fitter for his purpose to perswade, though not so forcible in reason to proue, I will endeouour to seuer his *Logike* from his *Rhetorike*, and gather his arguments aparte, that we may see what, and how directly he proueth.

His argumēt for the prooffe of his *Minor*.

Whatsoeuer (saith he) is obtained by unlawfull warres, and so deteined, is both wrongfully obtained, and vniustly deteined.

But the Queene of Englands warres in the low countries, whereby she obtained Deuenter and Zutphen fortes, and so deteined them, are altogether unlawfull.

Ergo

Ergo, The towne of Deuenter & Zutphen fortes were both wrongfully obtained, and vniustly detained by the Q. of England (from the true owner, the k. of Spaine.)

For this must also be added to his conclusion, otherwise doth he not fully proue the *Minor*, of his former argument, which he is to proue: Wherein if a man would stand with him vpon every strict point, he might iustly say this argument is euen as good as the former, for there is more in the *Conclusion*, then is conteined in both the *Præmisses*.

This argument is euen as good as the former.

But let that go, and let vs graunt him also his *Maior*, and come directly to his *Minor*, viz.

That the Queene of Englands warres in the low countries, whereby she obtained Deuenter and Zutphen fortes, and so detained them, are altogether unlawfull.

The *Minor* of this second argument, which he is to proue.

What if we should deny, first that the *Queenes Maiestie* helde any warres at all in the low countries?

Two pointes of this *Minor* to be denyed, whereof D. Allen proueth neither.

Secondly, and if she did, yet that she obtained not *Deuenter* by warres?

D. Allen is able to proue neither of them, and we might iustly deny both: For no man can saye (and say truly) that euer her Maiestie tooke the warre vpon her selfe, but onely sent some forces for gods cause to relieue the poore distressed countries, crauing her assistance. And for *Deuenter*, neither did her Maiestie obtaine it by warres (for

The causes why they may both, iustly be denyed.

D

the

the towne did voluntarily of it selfe receiue, nay, they earnestly desired our garrison:) neither did her Maiestie obtaine it at al, for it was neuer hers, neither did she euer claime it, or accept it as her owne, but onely was content at the request of the better sort of the towne, for their safety, to put her soldiours into it, to defend it. So is M. Doctors argument cleane auoyded.

These two pointes being denied (as appeareth they may be with good reason) D. Allens argument is vtterly auoyded, without further answer or proceeding: for he proueth neither.

But I know he will say these are but cauils, for tryall whereof, I referre them to the iudgement of any man of reason and indifferencie, which hath bene rightly informed therein: howbeit, because, if I will stand vpon them, he is able to go no further, I am therefore content to ouerpasse them and suffer him to proceede.

I pray you let vs see how hee proueth *The English warres in the low countries* (seeing so it pleaseth him to terme them *warres*) to be altogether unlawfull.

His rule whereby he measureth the lawfulness of warres, is fet from Cicero, who saith in his books *De Republica*, as Isidorus citeth it: *The warre is iust, which is denounced for recompence or reuenge of iniuries, and annoyance, or for defence against enimies.*

This position being laied, because the Queens Ma. shall not iustifie her doings vpon anye title she hath to the low countries (which is without the compasse of his diuision) he presupposeth that all the world knoweth that shee can make no iust claime to Holland, Zelād, or any other of those parts which

which she hath (as he saith) by armes seised on : all those prouinces being confessed to his Catholike Maiesties ancient and vndoubtfull inheritance.

These matters cōcerning Princes titles are fitter for other mē then *M.D. & me* to decide : therfore I wil not take vpon me to say any thing touching her Maiesties right to the low countries, or any part of them, howsoeuer *D. Allen* dares affirme them all to be the king of *Spaines* ancient and vndoubtfull inheritance, by what authority I know not: but how ancient and vndoubted soeuer hee maketh it, I am sure men better acquainted with those caules then he, do not onely doubt of the kings title to sundry of the prouinces, but are flatly resolued the contrary. But it is beside my purpose, and therefore I leaue it. Now let vs see how he proueth the *English warres* (as he termeth them) in the low countries to be neither for recompence or reuenge of iniuries and annoyance, nor for defence against enimies, & therefore not iust, according to this former position out of *Cicero*.

The defence (saith he) of the kings rebels against their most iust Lord & Soueraigne is no lawful nor honorable quarrell of war; neither haue the said Traytors and rebels any authority to yeelde vp their Soueraignes townes, and portes into his enimies handes, or themselves to the *English protection* or subiection. All this is but a bare affirmation, which being denied, his argument is at an end, for he proueth no one parte of it. Besides it is a

D 2

word: for he doth but barely affirme what it pleaseth him, without adding any reason to confirme his assertions.

There was neuer any such confession heard of, as *D. Allen* here imposeth vpon vs, but the contrarie is both affirmed, and absolutely maintained at this day.

D. Allens assertion to proue the *English warres* in the low countries not to be for defence against enimies.

All *D. Allens* proofes depend vpon th' authority of his owne

plaine

¹ Besides, in this assertion he doth *petere principium*, assume that which is all the matter in question,

² The English warres in the low countries iustified by seuerall reasons drawne from D. Allen himselfe.

³ Pag. 41. 42. 43. 44. 45. 46.

The first argument drawne from D. Allen.

¹ plaine *petitio principij*, which is a grosse error in *Logike*, when he groundeth his argument vpon that which is it selfe in question. For he presumeth the people of all the low countries to be the k. of *Spaines rebels*, & him their *most iust Lord and Soueraigne*: which is the whole matter in cōtrouersie. So you see this argument is cleane cut off by the roote.

² And since he hath nothing disproued her Ma^{ties} dealings in this point by the reason hee hath brought, giue me leaue now to iustifie the by an argument or two drawne from himselfe.

³ In the latter part of this pamphlet, where he goeth about to perswade her Ma^{ties} subiects to reuolt from her, he doubteth not to affirme, that it is lawfull for the subiects for religions sake not only to reuolt from their soueraigne, and to deliuer vp his cities & countries into other mens hands, but also to beare armes against him, being in such case clerely discharged from all bond of othe and fidelitie to him.

Whereupon I inferre, first, that those of the low countries, though they were (as he supposeth) the lawfull subiects of the k. of *Spaine*, yet might they for Religion (if there were no other cause) lawfully reuolte from the k. and yeeld vp his cities, and countries to the *Queenes Maiesty*, or any other.

Secondly, that if it be lawfull for the subiect, for religiō to beare armes against his soueraigne: then

then is it much more lawfull for an absolute Prince, for Religio also to yeeld succours to her distressed neighbors, against a *Stranger*. The argument followeth verie well, *a fortiori*.

I am content M. Doctor to vse your owne arguments against your selfe, albeit I doe neither allow of them, nor thinke them in truth to be sound; yet since you thought it no iniurie to vs, to make vnlawfull weapons for your owne aduantage against vs, you must thinke it no iniurie to your selfe to be beaten with your owne rodde.

Yet must I be so bold as to borrow another argument from you, for the iustifying of her Majesties dealings in the low Countreys to bee lawfull by your owne rule, as being *for defence against enemies*.

In your Inuectiue against our vniust dealings, you saie, that wee *thinke it cause of warre good enough to hinder our neighbours greatnes, and to disturb other mens quietnes, to procure our owne peace and safetie*. Let vs see what English is to be picked out of this. Why should we seeke to hinder our neighbours greatnes? are we anie thing the lesse, by his being greater? no: vnlesse he make himself greater, by making vs lesse: what need we then to feare his greatnes? Belike it is to bee feared, that, if he be greater, he will make vs lesse. What neede I, *nodum in in scirpo querere*? what neede I so to hunt out the cause why wee should seeke to hinder his greatnes, when *D. Allen* himselfe hath set

Pag. 23.
Another argument drawa from D. Allens owne words, to iustifie the English warres in any sort against the K. of Spaine, as being for defence against enemies.

D. Allen gi-
ueth vs to vn-
derstand, that
if the K. of
Spaine were
once quietly
posselt of the
low Coun-
treys, we were
not likely lōg
to enioy ei-
ther peace or
safetie.

Lib. 1. de Of-
fic.

The Argu-
ment gathe-
red into a Syl-
logisme.

it downe in plaine termes, *to procure our owne peace, and safety?* Whereby he giueth vs a good *caueat* to prouide for both, giuing vs to vnderstand, that if the *King of Spaine* should once grow great, as *D. Allen* thinketh he should in deede, if he were once quietly possessed of the *Low Countries*, then should not we long enioy either peace, or safety. Which in trueth hath bene vpon good cause long suspected by vs, but may now better be beleeued, when *D. Allen* (though I thinke in trueth vnadvisedly, and against his will) doth so plainly assure vs of it.

Now where he saith, that *We thinke it cause of warre good enough to hinder our neighbours greatnes, and to disturbe other mens quietnes, to procure our owne peace & safety*, Let vs see whether no man els thinketh so, besides our selues. VVhat saie you if his owne Author *Cicero* thinke so as well as we?

Suscipienda quidem bella sunt (saith hee) *ob eam causam, vt sine iniuria in pace viuatur*. Warres are to be taken in hand, that is, may & must be taken in hād for that cause, & to that intent, that men may liue in peace without iniurie, that is all one as if hee should say, in peace and safetie. VVhereupon I frame my argument thus:

Those warres which are taken in hand, to the end that the vndertakers thereof may liue in peace and safetie, are taken in hand vpon iust cause, & consequently lawfull.

But our warres against the K. of Spaine (if wee hold any warres against him) are taken in hand, to the end that we may liue in peace and safetie.

Ergo,

Ergo, Our warres against the King of Spaine are taken in hand vpon iust cause, & cōsequently lawfull.

The *Maior* I take out of *Cicero*: the *Minor* out of *D. Allens* own words: the Argument cannot be denied, for it is a good and true *Syllogisme*, and the consequence necessarie. VVherby you may euidently perceiue, that not only our wars in the low countries, but those also by Sea, which *D. Allen* so defameth (if we did mainteine any such warres) or anie other warres which wee should vndertake against the K. of *Spaine*, are both iust and lawfull, euen by his owne allowance, beeing for our owne defense, and the procurement of our own peace and safetie.

Further, because *D. Allen* shall haue no shew of reason left him, whereby hee may cauill vpon the word, saying that we cannot iustifie our wars to be for defense against enemies, the K. of *Spaine* beeing (as he termeth him) our neighbour, allie, and confederate: albeit it is a thing not needfull to bee prooued, nor doeth anie way concerne my argument, (which is most strong & infallible without it) neither will I take vpon me of my selfe to affirme the K. of *Spaine* to be our enemy, or touch him in anie wise with breach of his league & confederacie with vs; yet to stoppe *M. Allens* mouth with his owne words, that he may (I saie) haue nothing to cauill vpon, I will onlie set himselfe to answere himselfe in this behalfe.

Another Argument drawn from *D. Allen* himselfe also, to proue the King of *Spaine* our enemy.

The defēse (saith he) of the kings rebels against their most iust Lord, & Soueraigne, is no lawfull, nor honorable quarrel of warres: neither haue the said traitors
and

and rebels any authority to yeeld vp their Soveraigns Townes and Ports into his enemies hands, or themselves to the English protection, or subiection.

The Argu-
ment a Rela-
tion.

Here *D. Allen* termeth vs the K. of *Spaines* enemies, and if wee bee his enemies (as *D. Allen* affirmeth) then must he necessarily bee our enemy in like sort, for it is a word of *Relation*, which beeing rightly pronounced of the one, must also necessarily bee pronounced of the other. For a Prince can not bee said to bee the confederate of him that is his enemy: but they must bee both as the one is, either both *Socij*, or both *hostes*, both Confederates, or both enemies. This a very meane scholar, nay euerie man of anie reason or common sense may perceiue to be true. And I doe not doubt but *D. Allen* himselfe, when he termed vs the K. of *Spaines* enemies, knew him well inough to bee our enemy.

Thus you see not only that *D. Allen* hath failed in the prooffe of the one part of his diuision, that is: *That our warres are not for defence against enemies, and therefore unlawfull*: but also that we haue prooued the contrarie against him, both according to his owne diuision, that is: *That our warres are for defence against enemies, & therefore lawfull*: & also by other reasons of our owne, that is: *That our warres are for the procurement of our owne peace and safetie, and therefore most iust, and lawfull*. Wherein our proofes & arguments (though they be strong inough of themselves against anie man)

yet

yet are they strongest against him of all men, being drawn euen from his owne Allegations, reasons, and assertions: and therefore the more to be credited.

Now come we to the other part, and let vs see how hee prooueth *The English warres in the low Countreys not to be mooued for reuenge of iniuries or annoyance.*

The Kings Maiestie (saith he) hath done to the Queene or her Realme no such iniuries, for redresse or reuenge whereof shee should by hostilitie enter in to his Dominions, and surprise his Townes and Castles, and bring his people into her subiection.

This is a point wherein I am loth to meddle in vttering what I thinke, or haue heard, yea scarcely would I touch that which is commonly bruted abroad in the mouthes of all men, considering that the matter concerneth *Princes*, & is not fit for priuate men to deale in: therefore would I rather refer the iudgement therof to euery mans own particular knowledge, opinion, & conscience. Yet bicause it is a part of *D. Allens* argument, which hee must not so clearly carry away, least it should seeme to be yeelded vnto him, as true: I will craue pardon and leaue, only to remember some particulars either knowen, or commonly beleueed and reported.

And first I know men of iudgement think it no great kindnes in a Prince to harbour (much lesse to enterteine & mainteine) within his Dominions the fugitiue Rebels or Traitors of another Prince, his

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The other part which D. Allen is to prooue, of his diuision drawn from Cicero. D. Allens assertion, that the King of Spaine hath done vnto her Maiestie no iniurie. &c.

confederate, vnderstanding how vnduetifully (nay how lewdly and impiously) they haue dealt with their naturall Souereign. But these (you wil saie) are but actions of vnkindnes, not such hainous iniuries. VVell: I would they were lesse, offences I am sure they are at the least, & such as fall within one of the kinds of *Iniustice and Iniurie*. For greater, it is not fit for me to speake of.

Atouch only of some parts offered the Q. Maiestie by the K. of Spaine, which may well be deemed *Iniuries*, yea in the highest degree.

The Inuasiō in Ireland, Anno. 1580.

The practises of *Mendoza*, his Embassador here, with our English Traitors.

The practises for the deposing of her Maiestie, and aduancing of the Q. of Scots to the crown.

Yet I doubt not but *D. Allen* himselfe (whatsoeuer he saith here) and a great number of *Romish Catholics* more besides him, know somewhat touching the Inuasiō made by the K. of *Spains* subiects in *Ireland*, in the year 1580. & of the practises of his Embassador *Mendoza* since that time, and of others her Maiesties most vnnatural, subiects shal I saie? nay most bloodie, abhominable, & butcherly minded traitors, both before & since. The verie bowels and secrets whereof although they haue been happely kept from our knowledge, (I meane from the knowledge of the meaner sort:) yet their owne confessions haue discovered more then is meet for me to rehearse: and so much as hath bred a general opinion & rumor yea euen in the verie cōmon people of *England*, that the K. of *Spaine* hath been not onlie priuy to the, but a principall Author & Actor in them all. I will not speake of the secret practises conspired for the deposing of her Maiestie, and aduancing of the Q. of *Scots* to the crown of *Englad*: which whether, or how iustly they may touch the K. of *Spain*, it is no part of my duetie to deale with. I am sory to haue had occasion to saie so much, in a

thing so litle appertaining to me: but I am the more to be pardoned, in that the argument hath inforced me thereunto, & in that I haue mentioned nothing more then is knowen & common to the multitude, and I could not haue said lesse, vnlesse I should haue said nothing at al. But I hope this that hath ben said, may be sufficient to *S. W. Stanley, Capt. Yorke*, & to all the *English Romanists*, to whom *D. Allen* doeth especially direct his Pamphlet. For I know there is not any of that sort of any account, but is so wel acquainted with the priuities of these actions, as that he can picke out of these inough to assure him, that *D. Allen* hath but dissembled with the in this point. VVhich being so, they must also know & confesse, and all men els may plainly perceiue, that this other part of his diuision serueth not his turne, no more then the former, to prooue her Maiesties dealings in the low Countries vnlawfull, being grounded vpon a false supposition, that is, *That the K. of Spain hath done vnto her Maiestie no such iniurie, wherof shee should seeke reuenge.*

Thus haue you heard his argument brought to an end, for here he resteth euen in simple affirmati- ons, which I hope haue been sufficientlie conuic- ted both by substantiall reasons and instances: so that there remaineth not now anie thing to be fur- ther answered, his whole argument and euerie part thereof, being confuted in order from the first pro- position to the last. And, besides this vvhich you haue heard, hath he not anie argumēt in his vvhole

For this point
I appeale to
the conscience
and know-
ledge of the
Papists them-
selues which
know anie
thing.

All *D. Allens*
arguments
end in single
affirmations,
which also
are neither
confirmed
with any au-
thoritie, or
reason by
him, nor car-
ry any truth,
or probabili-
tie in them-
selues.

Pamphlet, either to iustifie the rendering of *Deuenter* and *Zutphen Forts*, or to disprooue her Maiesties doings against the K. of *Spaine* anie way; which I haue heere both by the authorities of his owne Authours, and by reasons deriued euen from himselfe, most euidently declared to bee iustificable euerie waie, if they were greater then they are: which I could with further & more infallible reasons also confirme, if it vvere requisite, or appertaining to my purpose.

Some grosse errors or ouersights, escaped D. Allen, in the handling of this argument.

A generall Thesis pronounced by himselfe, flatly condemning the action which he laboureth so much to iustifie, and commend.

But I must now bestow a vvord or tyvo in noting vnto you some errors or ouersights (at the least) escaped from *D. Allen*, euen in the verie entrie almost of his argumēt: vvhere in the circumstance he vseth, to induce a probabilitie and credit of his first proposition, he setteth dovne a generall *Thesis* flat contrarie to that vvwhich he goeth about to prooue. For after manie speeches touching the necessitie of Restitution, how things vvrongfullie gotten and deteined, ought to bee restored, in the ende hee concludeth vvith these verie vvordes: *Yet whatsoever is done against military discipline and Iustice, is sinne and punishable by Gods lawes.* What can there bee saide more directly against the action of *S. W. Stanley*, and therest? For there is none of them, nor anie soldier els of any knowledge or experience, but knoweth, that to yeeld a Towne, Fort, or holde, wherewith a man is put in trust, to the enemy (yea besieging it) so long as there is within it sufficient strength

strength and meanes to defend it, yea though it were not defensible, yet to yeeld it before due summons, is death by the law of Armes: much more to render a Towne freely, without either force or demand; or rather corruptly and traitorously to sel it for money: but the law of Arms doth not punish any fact with death, which is not done against the same law and discipline: therefore it must needs follow that the rendring vp of *Deuenter* and *Zutphen Forts* is against military discipline, and consequently (by *D. Allens own position*) sin, and punishable by Gods lawes. VVhat a resolution call you this for the satisfying of mens consciences touching the lawfulness of their action, to lead them about with a circumstance of other meaning, and in conclusion to tell them in plaine termes, that that which they haue done is sin, & punishable by Gods lawes?

The rendering of *Deuenter* prooued by *D. Allens* owne position, to be sin, and punishable by Gods lawes.

Yet are there two other errors, though not so euident, yet as worthy the noting, euen in the next sentence immediatly going before: where, after, he hath taught, that restitution is to be made of all things vniustly takē & withholdē, vpon pain of damnation, he addeth these wordes: *And this I say euen in lawfull warres, or such as to the common people may be vpon their Princes credit so deemed. Where though they may offend th' enemy in life, goods, liberty, & otherwise: &c.*

Two other ouersights, (or rather grosse absurdities) in one sentence.

Wherein first he maketh no difference betweene lawfull warres, & vnlawfull warres, which may vpon their Princes credit be by the com-

The first of the two ouersights.

mon people deemed lawfull: as though thinges were iust or vniust either vpon the Princes credit, or according to the peoples opinion of them, not of their own nature, and according to the groundes and causes of them. By this reason there should no warres be vnlawfull: for there is no warre vndertaken, but that both the Prince which mooueth it, is able, and doth pretend some reason (or colour of reason) to make it seeme iust, and the common people also, by the Princes declaration and perswasions, may easily be induced to esteeme it to be lawfull. Wherein by the way I must note some simplicitie, or great dissimulation in *D. Allen*, which would admit the lawfulness, or vnlawfulness of warres, to be measured by the opinion of the common people, who (God wot) are furthest from the knowledge of State matters, and the secret dealings which passe betweene Princes, and from the consideration of the iniuries and occasions of warre, and therefore the vnmeetest of all men to be iudges of the lawfulness thereof.

No comparison betweene thinges simply iust, and things onely deemed iust.

But howsoever it be deemed lawfull, whether by the common people, or by the better and wiser sort, and such as are most priue to the secrets of the State, vpon the Princes credit, or otherwise, if it be in trueth vniust; neither can the warre it selfe bee in anye sort equalled with that warre, which is indeede lawfull, neither can the executions thereof be allowed and justified.

stified as th'executions of a lawfull warre. For the one is simply iust, and th'other simply vniust. And howsoeuer the subiect presuming a thing to be iust vpon the Princes credit, perswadeth himselfe that he doth no iniustice, because hee knoweth not that which he doth, to be vniust: yet is his action in it selfe neuer the lesse vniust: for, *ignorantia non excusat peccatum.*

You see what a foule error in *Diuinity* this is; yet is there as bad euen in the next wordes following: viz. *where though they may offend th'enemy in life, goods, liberty, &c.*

The second
absurdity.

Hauiug shewed before that restitution ought to be made of all things vniustly gotten and detained, vpon paine of damnation, and that euen in lawfull warres, or such as to the common people may vpon the Princes credit be so deemed, he now maketh it lawfull notwithstanding, euen in the same warres, to offend th'enemy in life, goods, and libertie. As though it were not as great an offence, vniustlye to take away a mans goods, as to withholde them: or not a greater offence to take away life or liberty, then to take away goods: Nay, as though to take away both goods, liberty, and life, were no offence at all (for he maketh them all lawfull) where, in the same case, to withholde the same goods, is an offence damnable. What grosse absurdities are these, and how contrary to all *Diuinity*, humane reason, and lawes poli-

*Vno absurdo
dato, infinita
consequuntur.*

politike, yea euen vnto themselues? For what can bee more contrarie to it selfe, then first to say that restitution of thinges wrongfully obtained and vniustly deteined, is to be made, vnder paine of mortall sinne and damnation (wherein is plainly implied by himselfe that both wrongfull obtaining, and vniust deteining, is mortall & damnable sinne,) & now after to say that the obtaining is lawfull, and the deteining dānable? A thing being iustly & lawfully gottē, how cā the possessiō of it be vniust & vntawfull?

D. Allen first maketh both wrongfull obtaining and deteining of goods, sinnes mortall and damnable, & afterward maketh the obtaining lawfull, and the deteining damnable.

The wrongfull taking away of goods is as great, or rather a greater sinne, then the wrongfull withholding of the same goods.

For better distinction of the actions, let vs suppose them to be in distinct and seueral persons. Is not he that robbeth a man, and taketh away his goods, in as great fault, both by *Dinine* and *humane* lawes, as he that receiueth and possesseth them? Nay rather in greater: for we account him principall, the other but accessarie: and by great reason. For if the goods had not beene first wrongfully taken, they could neuer haue bene wrongfully deteined. So the vniust taking was the thing that made the deteining vniust: & (euen by the rules of *Philosophie*) *Quicquid efficit tale, id ipsum est magis tale.*

Now if the taking away of goods be a greater offense, or but as great, as the deteining of them, what is then the taking away of libertie, yea of life? Vndoubtedly, vnlesse we will hold with *Illyricus* the opinion of the *Stoicks*, *omnia peccata esse aequalia*, which opinion the holy church hath

con-

condemned, and *Illyricus* himselfe for an heretike in holding it, we must needes confesse the offence to be farre greater, as the thinges themselves which are taken away, are of greater account, and deerer vnto men. Being then a greater offence in reason, lawes politike, and especially in *Diuinitie*, to take away life, goods, and liberty, then to deteine onely goods so taken, it must needes appeare to be a great error for a man to affirme, that the wrongfull deteining of goods (which is the lesse sinne) is a mortall and damnable sinne, and the wrongfull taking away both of goods, liberty, and life (which is proued to be the farre greater sinne) euen in the same case, is no sinne at all, but a thing lawfull.

What man then, that is of any iudgment, reason, or sense, will giue credit to his doctrine, or thinke him to be an honest man, * which hauing expressely taught, that the greater sinne is no sin at all, goeth about to perswade him that the lesse sinne is a sinne mortall and damnable, and thereupon groundeth his whole argument? It is an olde rule for such as will practise the trade of lying, that *Mendacem oportet esse memorem*, *A lyer must haue a good memorie*, least he be entrapped in his owne tale: but it seemeth *D. Allen* presumed so much vpon his continuall exercise in the art, and thought himselfe so much his craftes master, as that he neuer minded the precept made for Schollers. But so it fareth euer with a badde

F

cause,

The wrongfull taking away of liberty, and life, a greater sinne then & wrongfull taking away of goods onely.

Ergo the wrongfull taking away both of goods, liberty and life (all which *D. Allen* maketh no sin, but a thing lawfull) are farre greater sinnes, then the wrongfull deteining of goods onely, which *D. Allen* pronounceth to be a sinne mortall and damnable, euen in the same case.

*Note the honest and Syncre dealing of *D. Allen*.

A bad cause
betrayeth it
selfe.

1. Esdr. 4. 41.

cause, which haue it neuer so stout a patrone and defender, yet will it by one meanes or other betray it selfe: such is the force of the naked, simple, and vndisguised *truth*, which confoundeth *falsehood*, euen in her owne colours. For, *Magna est veritas, & praeualet*: Great is the truth, and preuaileth: yea it breaketh out vnuwares, euen out of the mouthes of those that labour most to obscure and suppress it, that *God* (the authour of *Truth*, yea the very *truth* it selfe) may be glorified euen by his enemies.

Diuers other thinges could I note vnto you out of this pamphlet, euen as grosse, and absurd, and as directly against *D. Allens* purpose, as any thing may be: But it were vaine to spend time in the further confuting of that, which is skarse worth the looking on: and besides, it is not my speciall purpose, as I told you before, neither would I haue said so much concerning this parte of his pamphlet, but only to th'intent to make my way plainer to the rest, by laying first euē with the ground this dead rotten hedgerow of his disordered, dissolute, and scattered argumēt: wherein you see not onely euery part therof, in order (as wel as it might be gathered & put together) clean dissolued, answered, & confuted, with substantiall reasons & authorities produced therupō at large, so far forth as the matter required; but also sundry ouersights & errors (cōmitted in the handling therof) so manifestly discouered, and retorted

vp-

vpon him, as most effectuall against himselfe: In
 somuch as I do not a litle maruell how he durst
 aduēture to write so slender & superficiall a thing
 vnto them, & so patched together & stuffed vp
 with so many & so apparant contrarieties, & fals-
 hoods, vnlesse he either presumed of their igno-
 rance (which is the vertue that he, & the cūning
 clarkes, & learned sort of his sect, do somuch cō-
 mend vnto their schollers, as the mother of *De-*
uotion) or els assured himself of as much credit &
 authority with them, as *Pythagoras* had with his
 followers, that would beleue whatsoeuer he said,
 without any reaso or further enquiry of the mat-
 ter, & thought it a sufficient cause to alleage also
 vnto others, *αὐτός ἔφα*, that he said so. If *D. Allen*
 haue brought his Catholikes so much to the bēt
 of his bow, he may be bold to tell them that the
 soule which was in the Coblers cocke, after ma-
 ny *μεταμελυσήσεται*, is crept at the lēgth into his body.

But in matters of conscience, saluation, or dā-
 nation (as he saith these are) let such as haue a
 conscience, looke to their consciences, & not ha-
 zarde their saluation, or dānation vpon his word,
 but leane vnto reason & seeke to informe them-
 selues rightly of the truth. For if it be true (as it is
 most true) that *Christ* saith, *If the blind lead the*
blind, they fall both into the pit, which he meaneth
 of those that are blind indeede of ignorance;
 much more shall it be true, being meant of them
 that are wilfully blinde, of obstinacie, and de-
 sire not to see, *that both the leader, & the follower*

D. Allen pre-
 sumeth either
 vpo the igno-
 rance of the
 to whom he
 writeth, that
 they are not
 able to dis-
 cerne his a-
 buses: or els
 vpon their
 credulity, that
 they account
 all Gospell
 that he spea-
 keth: other-
 wise would
 he be more
 wary how he
 published
 such eident
 absurdities,
 and fals-
 hoods.

Math. 15. 14.

shall fall into the bottomlesse pit of euerlasting destruction.

Now to the
very purpose
of D. Allens
pamphlet.

D. Allen spendeth the least part of his labour in the iustification of the action which he pretendeth to be the occasion of his pamphlet: & besides leaueth it in the ende more indefensible then in the beginning.

But let vs now come to the very point and purpose, whereunto this cunning pamphlet of *D. Allens* appeareth wholly to tend: for he were very simple & of a shallow reach, that would thinke that *D. Allen* had not a further meaning herein, then to satisfie the consciences of *Sir William Stanley* and his *complices*, touching the lawfulness of their giuing vp of *Deuenter*, especially when he had before (as he saith himselfe) deliuered his opinion by his letters to *Sir W. Stanley* therevpon, (and therefore needed the lesse to go about to resolue them againe, which were neuer vnresolved in that point:) & besides, euen in this pamphlet which he pretendeth to write onely for their resolution, spendeth least part of his time, labour, or cunning in that argument, neither iustificieth their action in any sort, but onely with bare wordes voide of weight or substance (as hath bene sufficiently shewed) but rather by his owne reasons disalloweth & reproueth it, & leaueth it in the midst more doubtful, & indefensible then before: leaping into an other argument inuectiue against her Maiestie; her doings, of her *excommunication*, & *deposition* by the *Pope*, & from thence to a perswasion of her liege people to reuolte from their obedience and allegiance vnto her. Whereby he plainly bewrayeth (euen more cleere and manifest then the light of the *Sunne*) to all men of any meane vnderstanding,

ding, yea to him that hath but halfe an eie, that his verie direct ende and purpose was wholly to prepare the mindes of the *Romish Recusants* (such as are apt hearers, & readie followers of his doctrine) for the furtherance and assistance of all seditious practises, that maie bee mooued and attempted against her Maiestie by the malicious Associates of that wicked confederacie, and especially of the most iniurious inuasion, long since conspired, and comploted, and now presently prouided to bee put in execution against her Maiestie and her Realme, by the K. of *Spaine*, the *Pope*, and their Adherents. And to this purpose wholly was this Pamphlet of *D. Allens* intended, and the other *Theme* (touching the *rendring of Deuenter*) entertained onlie for an introduction therunto. Whether in whether he haue had anie wrong offered him in resembling him to *Sinon*, whom he hath so truely represented herein, I referre to the iudgement of the *Romish Catholikes* themselves, that hold him in greatest reuerence. Who, how soeuer they are affected towards him for Religions sake, yet if there be anie sparke of true honor, English valour, or loue of their Countrie in them (as I trust and assure my selfe there is) I doubt not but looking into, and well foreseeing the end of his purposes, they will vterly abhorre his vnnaturall practises.

But marke I praie you the order hee obserueth to attaine vnto his intent.

First to drawe her Maiestie into discredit and

F 3

disli-

What his direct purpose is.

Whether D. Allen haue had any wrong offered him in resembling him to *Sinon*, let all men iudge.

The order which D. Allen obserueth to attaine vnto his purpose.

First, he defameth her Maiesties most noble and Princely actions.

Secondly, he giueth the Subiect a warrant to disobey and reuolt from her Maiestie.

Thirdly, Hee persuadeth them flatly to disobedience, and plaine rebellion.

disliking with all men, and consequently with her subiects, whereby they maie bee the more easilie incited against her: hee defameth all her most noble, princelie, and Religious actions, vndertaken for the reliefe of her poore oppressed neighbours, by the name of *publike robberies, and sacrilegious warres against God and his Church.*

Secondly, to giue them some encouragement and warrant (as it were) whereby they maie be the bolder to disobey, and to renounce their due allegiance and seruice vnto her Maiestie: hee teacheth them that since her *Excommunication* and *Deposition* by the *Pope*, shee hath no iust title or interest vnto her Crowne and Kingdome, nor anie power or authoritie ouer them, to command them, but that they are euer since that time, freelie discharged from all duetie and allegiance vnto her Maiestie: nay further, *that no act done by her authoritie, since the publication of that Excommunication & Deposition, hath beene, or can be lawfull by the law of God, or man: and therefore that no man may lawfully serue her in any action, be it otherwise neuer so iust.*

Whereupon he runneth into an earnest persuasion of reuolt, to withdraw her Subiects from her seruice, and exhort them to the seruice of the *Romish Catholike* partie, and her enemies.

What blasphemous slanders, prodigious affirmations, impudent lies, and deuilish persuasions are these? and how farre vnbecoming the name, pro-

profession and calling of a *Diuine*? But what is there so honest and godlie, that *D. Allen* will not defame? what so false and incredible, that hee will not affirme? what so wicked and abhominable, that hee will not perswade? It had been far fitter for *D. Allen* to haue dealt with his *Portis*, and let alone the names and doings of Princes. If hee had been as busie in his booke, and as carefull of those things which belong to his vocation, he might haue sought out more *Diuinitie* to satisfie the Consciences of his *Catholike* Soldiers, and with more credit (or probabilitie at the least) defended their action, then he hath done.

The names and doings of Princes, are not to be called in question by such companions.

And as vnfit as it was for him, to call in question the names and doings of Princes, so vnmeet were it for mee, and repugnant to all good discretion, to presume to enter into their defense, of whose actions I am neither able, nor worthie to speake, sufficiently for their worthines: whose sacred Maiestie and authoritie deriued from the high Gouvernor of the world, is as the brightnes of the *Sunne* shining in his greatest perfection, not to be gazed on by our dazled eies, & ought to be a shield of protection to all their doings, against the curious scanning, and venomous detraction of malicious monsters. Wherefore I wil not dare to meddle, so much as with the mention of their names or actions, whom God hath ordeined to represent his owne power, and authoritie ouer vs here on earth, without former crauing of pardon

Princes represent the power and Maiestie of God on earth.

with

with all humilitie, that I maie bee licenced onlie to examine the truth, (nay the detestable falshood) of these most iniurious calumniationes. Whereof also, that I maie not seeme to make a question of that which is past a question, & not to be brought into question by such companions, I will bee as spare of speech, and vse as much breuitie, as the cause and case will permit.

Now then I praie you *M. Allen* (for to you will I now addresse my speech, to you, which are the defamer of vertue it selfe, and the detracter of all godlines) what publike robberies are those you obiect vnto vs (for her Maiesties name is not fit to be defiled by your impure lippes)? what sacrilegious warres against God and his Church? If you meane the defense or reliefe of the low Countries, which is the onelie thing that galleth you, in respect of the K. of *Spaine* your chiefe Patrone, and the onlie matter that ministred you the argument of this your pamphlet, her Maiesties dealings in that cause (which it pleaseth you to terme wars) haue ben sufficiently iustified alreadie against your obiections, in this former discourse, as well by the ouerthrow of your arguments, as also by better and more forcible arguments brought against you, drawen euen from your owne Authors, nay from your owne manifest affirmations. Therefore haue you small cause, and lesse reason to runne on, vpon a headlong conclusion of your owne false *assumptions*, to defame those actions, which you could
not

Her Maiesties
dealings in
the low coun-
tries, alreadie
iustified by
D. Allens
owne argu-
ments.

not disprooue, nay which your owne assertions haue prooued most lawfull. This only should bee sufficient to stoppe your mouth, though there were nothing more to be said in that behalfe.

But because I thinke it more expedient to satisfie other men (such as wil with reason be satisfied) then necessarie to answer your slanders, I will not stand wholly vpon those aduantages. VVherefore if anie man doubt either of the reason, intent, or Iustice of that action; first, for the former pointes I re-ferre him to the declaration published by authoritie, at the time when her Maiestie first sent her forces ouer into the low Countries, *Anno. 1585.* wherein are declared the causes that mooued her Maiestie to giue aide and succourse vnto those afflicted Countries, so fully and plainly, as I doubt not but may satisfie anie reasonable man, touching her reason, and intent therein.

The declaration of the causes that mooued her Maiestie to relieue the distressed people of the low Countries: published, *Anno. 1585.*

As for the iustice and lawfulness of the action, albeit the reason and intent thereof being before declared, and allowed, must needs make the action also iustificable, vnto such as shall allow of the causes, yet because *D. Allen* shall not runne cleare away vvith an opinion of his conceit, I vvil thinke it no great labor to iustifie also the action, by argumēts dravven from his ovvn authors.

Her Maiesties actions in the low Countries by further reasons prooued lawfull.

Iniustitia duo sunt genera, (saith Cicero): unum eorum qui inferunt: alterum eorum, qui ab ijs, quibus infertur, si possint, non propulsant iniuriam.

Offic. lib. 1.

There are two kinds of iniustice: the one, in them that

It is one of
the kindes of
Injury, or *In-*
iustice, not
to defend the
iniuriéd.

doe wrong, themselves: the other in them that doe not reskue and defend other men, from the iniuries offered them, if they be able.

Now of these two kinds of *Iniustice*, the one was exercised by the K. of *Spaine* vpon the people of the low Countries (as they saie themselves, for I, for my part, will not imitate the example of *D. Allen* in charging Princes with *Iniustice*): whereupon the said people crauing her Maiesties aide and assistance, the other kinde (saith *Cicero*) should haue been offered them by her, if shee should haue denied them her helpe and succours, to defend them from iniurie. *Qui autem non defendit* (saith hee) *nec obsistit, si potest, iniuria, tam est in vitio, quam si parentes, aut patriam, aut socios deserat.* But hee that doeth not defend, nor withstand, if hee can, the wrong done to others, is as much in fault, as if hee should forsake his parentes, Countrie, or friends: which is the most vnnaturall iniustice.

▲ principall
part of *Iustice*,
to defend the
iniuriéd.

Now if it be a principall point of *Iniustice* for a man not to defend and succour them that are iniuriéd, if he be able, and so farre foorth as hee is able to doe it: then it followeth a *contrarijs*, that it is a principall part of *Iustice*, to assise and defend them that are wronged. By which argument her Maiesties most gracious and Princely action, in yeelding aide and defense vnto the poore oppressed people of the low Countries, is effectually prooued to bee most iust, lawfull, and

and honourable, and hee a lyer, a slanderer, and an abuser of men, that hath wickedly sought to dishonour it.

I will not (though well and iustly I might) iustifie the action vpon *Religion*, (as beeing for the defense of the true *Catholike and Apostolike Religion*, which we professe) because I will not runne into the same fault, which I reprehend in him, that is, *Petere principium*, to ground mine argument vpon that which is in question between him and me: no more then I wil allow him to impeach it vpon the authoritie of his former *assumption*, *That all the Prouinces* (of the low Countries) *are confessed to bee his Catholike Maiesties ancient and vndoubtfull inheritance*: which is in question of armes euen at this day, and therefore not necessarie to bee disprooued by mee: neither might I doe it, vnles I would offende in the same fault, which I also reprooue in *D. Allen*, that is, in dealing with Princes titles, which is no part of his duetie and mine.

Now how vniustly and falsly he chargeth her Maiestie *with entring by hostilitie into the King of Spaines Dominions, surprising his Townes and Castles, and bringing his people into her subiection*: let all men iudge, that haue in them either reason, discretion, or indifferencie.

How falsly
D. Allen chargeth her Ma-
iestie with en-
tring by ho-
stilitie into the
K. of Spaines
Dominions,
&c.

First, it is (as hath been already said) a thing in question & cōtrouerſie, whether those parts of the low countries, where her Maiesties forces haue bin,

be the K. of *Spaines Dominions*, or no: and if they bee not, then is this a most euident and manifest slander, euen before the face of the whole world.

Her Maiestie being offered and intreated to take the low Countries into her absolute gouernment, hath refused them.

Her Maiestie content with hir own kingdome. Her iust and mercifull gouernment.

It is a great benefit for him that see-

But suppose them to be the K. of *Spaines Dominions*, as he presumeth; yet is it not vnknownen to anie priuate mean man in this Realme, that knoweth anie thing of the affaires of those Countries, that her Maiestie hath beene offered, yea, with humble and earnest sute of the people of those partes, intreated, to take both them and their Countries into her absolute protection, rule and gouernment, which, though there were no great doubt, but that shee might lawfully haue done, yet hath her Maiestie euer hitherto vtterlie refused them: which shee needed not, neither by all likelihood would haue done, if shee had had anie such great thirst after those *Townes, Castles, Countries or peoples Dominion*.

No, her Maiestie is content with her owne kingdome, and gouerneth her subiects by lawfull authoritie, with Iustice and Clemency, not by tyranny, with rigor, and oppression: neither seeketh shee, either by the *Popes* pretended authoritie and assistance to depose, or by violēt armes to depriue, other Princes of their kingdomes. Shee cleaueth not to the *Pope*, to make his supreme power a warrant for her will, though she might haue many aduantages and priuiledges therby, to take & leaue what, where, when, & how she liketh, to confound all

all lawes, both of God and man, and to make all lawfull that she lusteth: but she hath care of her owne soule, and conscience, and of the charge committed vnto her by him, to whom onely she is to giue account thereof: she respecteth not her own profit or pleasure, but the puritie and synce-
 rity of religion, and the true worship of God: & therefore she reiecteth all frendship, fauour, and countenance of the *Pope*. She thinketh not *kingdomes to be rightly theirs that can catch them*, nor practiseth by *Machiauelian shiftes* (as you terme them) to dispossesse Princes of their liues, to the intent to possesse her selfe of their kingdomes. She thrusteth not her neighbours out of their rightfull inheritance, to enlarge her owne dominions, but diminisheth her owne forces, to succour and relieue her distressed neighbours. And shall these her most vertuous, godly, and religious actions be defamed by a most vitious, vn-
 godly, and malicious detractor?

But the *Palme tree*, which resembleth vertue, the more it is burthened, the more it riseth againe, and the pure gold the more it is rubbed, the more it glistereth; and her vertuous, pure, and golden deedes, the more they are blasphemed by such an one, whose tongue (as they say) is no flander, but his reproch rather a credit, the brighter shall they shine in glorie to the euerlasting memorie of her vnspotted renowne.

And since I am in hand with *D. Allens* mali-

keth worldly pleasure or profit, to be frendes with the *Pope*, who by his speciall prerogative can dispence with any sin, be it neuer so abominable and make all things lawfull that he lusteth, how-
 soeuer God forbid them.

For this which *D. Allen* obiectioneth to vs, let him looke to his own party,

D. Allens tongue is no flander.

cious and slanderous inueighing against her Maiestie, and her ministers, I may not by the way omit this proper quippe giuen my L. of Leicester (wherein he seemeth wonderfully to haue pleased his owne queint conceit) by offering a comparifon betweene *the D. of Parmaes glorious exploits*, and his Lordships *famous faētes* (as it pleaseth him skornefully to terme them) with a *scilicet*.

D. Allens
Scoffes at the
Earle of Lei-
cester.

1. Psal. 1.
and hath not
sit in the seat
of skorners.

The Earle of
Leicesters
managing of
the low coun-
trie affaires
during his a-
bode there.

Ole pidum caput, O lusty *Cardinall*: so well it becometh a man of your coate and calling, to play *Dauus*, to take vpon you the part and person of a scoffer? And I pray you what great dishonor haue you done the noble Earle therein? As though his vertues were so farre inferiour, to the others. I speake not any way to the derogatiō of the *Dukes* honor, for I know him to be a worthy a Prince, and a famous soldiour: neither by way of comparifon, for I am not so il nurtured, as to make cōparifons betweene Princes. But I hope your *Catholike* soldiours *Sir W. Stanley*, and *Rowland Yorke*, & the rest will confesse, that for the small time he was in those countries, & the little meanes he had there, considering also the great crosses he had both there and elsewhere, he was neither idle, nor spent his time & trauell in vaine: he shewed sufficiencie inough both in his temperate, prudent, and politike gouernment of the State, and managing of the militarie affaires: neither was he backward for his owne person (if

(if he were not too forward) at any seruice in the field, where either his counsell, prefence, or help of hand was required. They all know this to be true. And, howsoeuer *Graue* was cowardly (and by euident prooffe also trayterously) deliuered by *Hemert* the Gouvernor, *Venlo* sold by the Burgers, before th'enemie euer prepared to march towards it, *Nuys* (after the wounding of the Gouvernor) with little force obtained, but not without some trechery, & lastly *Berke* two monethes besieged, & in the end abandoned for feare of the Earle of *Leicester* with his army, being at *Eltē* onward in his march thither, to leauy the siege: yet my L. of *Leicester* (with a very smal power, not above 5000. men, of al sorts) encāped before *Duisburgh* on tuesday, entrēched it on wednesday, plāted his ordinance on Thursday, battered it on Friday, and had it yeelded to his mercy the same day by noone: and within a fortnight after, remoued with the same power to *Zutphen*, abode the Duke of *Parmaes* coming (who was reported to come with almost foure times so many) encountered his vanguard one to sixe at the least, besieged the fort, and within three weekes * wan it, euen in the Duke of *Parmaes* sight, which had before that time endured ten monethes siege of more thē twice so great an army, & yet held good. Neither did the Earle of *Leicester* raise his siege from either of these pieces, till he had gottē thē:

Graue betrayed.

Venlo sold.

Nuys badly lost.

Berke two moneths besieged and then abandoned for feare of our army marching to wardes it.

Duisburgh yeelded to the Earle of *Leicester* on Friday the second of Septembre 1586.

This encounter was the 22. of Sept. 1586, wherein the most worthy, noble, and valiant knight Sir Philip Sidney receiued his death wound.

neither * The Earle

of *Leicester* wan the fort, the 6. day of October following, the Prince being with his whole army within two mile of the place.

Here are not mentioned all the seruices which were done vnder the Earle of Leiceſters conduct in the low countries, as the overthrow of the Spaniards at *Graue*, the winning of *Axell*, and diuers fortres and Castles in those partes, but onely those seruices where at he himselfe was present in person, & a principall director and actor in them all.

* If D. Allen had bene there, I beleeue hee would haue bene in an other humour, skarce so pleasant, though happily more ridiculous.

* The fault of the losse of Sluys, not to

be attributed to the Earle of Leiceſter, which was in other mens negligence, or

neither bought he either of them, but with the price of his owne labour & industrie (being present in person and giuing both direction & assistance in all these seruices) and with the bloud of his soldiours, and those very few. All this your *Catholike* soldiours also know to bee most true. And are these exploits, none at all, or to be contemned and derided?

But in truth M. Doctor you know not what they be, and therefore you make light of them.

* I would you had bene present your selfe either in the towne of *Duisburgh*, or in one of the fortres of *Zutphen*, to haue seene them: then might you better haue iudged of them, at the least I am perswaded you would not so haue skorned them.

And if you thinke the infortunate successe of *Sluys* the yeare following, an impeachment to the credit gotten by these exploits: you do greatly abuse your selfe. * For it is very well knowne to all men (especially of those countries) where and in whom the fault of that default lay. For if those preparations which my L. of *Leiceſter* commanded, and made sure account of, had bin duely accomplished, as they were certainly promised and assured by them that had the charge thereof: the towne had (with Gods helpe) vndoubtedly bene relieued. But howsoeuer the matter fel out either by the negligent or treacherous dealings of other men, that were put in trust therein: I say with *Ouid: careat successibus opto,*

Quis

Quisquis ab euentu facta notanda putat: Ill may he Epist. 2.
chieue, that measureth the fact by the euent : and
 little reason hath he, that will impute another
 mans fault, as a dishonour to my L. of Leice-
 ster.

But herein may you plainly see the intem-
 perancie of *D. Allen*, and how he dealeth by
 affection, that when he hath nothing that he can
 iustly obiekt in particular to so honorable and
 worthy a noble man, yet he will in a general sort
 glaunce at him, only to bring his name in que-
 stion with the multitude. But all the worlde
 may easily know the cause why the Earle of Lei-
 ceſter is aboute al me the most odious to *D. Alle*,
 that is, onely because he is one of the greatest, &
 principall patrons of true religion, which *D. Al-*
len so much hateth.

The cause
 why the Earle
 of Leiceſter is
 most odious
 to *D. Allen*.

And for this cause also haue there bene sun-
 dry other infamous libels heretofore secretly
 cast out and spread abroad, against this most no-
 ble gentlemā, likely inough by *Allen* himſelfe, or
 by *Persons*, or at least some one of that viperous
 backbiting generation. Wherein, the authors (as
 if *Belzebub* himſelfe, the maister of that malici-
 ous sect, had sat by, & giuen them instructions)
 haue not only raked their owne braines to the
 bare scull, but (I am sure) haue not left any one
 corner within the whole compasse of *Hell* it ſelfe
 vnranſacked, to seeke and find out some new &
 strange kinds of rancor and venim (more then

Sundry libels
 heretofore
 cast forth by
 Papists par-
 ticularly a-
 gainst the
 Earle of Lei-
 ceſter.

The Papistes
 cankered ma-
 lice to the
 Earle of
 Leiceſter

H

all

all the *Poets* from the beginning of the worlde could euer inuent for the description of *Enuie*, & the *Furies* themselues) wherewith to exasperate and empoison their most outrageous slaunders, breathed out against him. Which euen vpon the very first view haue appeared vnto all men so manifestly false, monstrous, and farre from all colour of truth, credit, or likelyhood, as his very enimies themselues, and such as hate him in their hartes, haue not onely bene aghamed of the slaunders, but openlye condemned the authours of that most barbarous villany, and shamelesse immanity. In which respect being with all men generally so much discredited, detested and abhorred for their abominable vntruth, they haue not hitherto bene thought worthy, fit, or seemely to be answered by any man, and therefore shall not presently be further stirred by me, but returned to the filthy sinke, from whence they proceeded.

Their libels
discredited
euen by the
notorious
fallshoods
contained
in them:

And there-
fore thought
not fit to be
answered.

The mischief
which the au-
thours therof
meant vnto
the Earle, is
fallen vpon
their own
heads.

Psal. 7. 15.

And for the authours thereof, as, thinking by this meanes to make his Lordship odious amōgst men, they haue not onely failed of their purpose, but haue thereby also made themselues hatefull vnto *God*, and infamous to the worlde, *and fallen themselues into the pit which they digged for him*: So haue they contrarie to their own minds, and against their willes) heaped on his head the heauenly blessings which Christ himselte with his owne mouth pronounceth vpon

vpon those which are *reuiled, persecuted, & falsely* Matth. 5. 11.
slandered for his sake. Which may be, and (no
doubt) is a singular comfort to the most honou-
rable, zealous, and godly minded *Earle*, not one-
ly to despise and contemne their despitfull slan-
ders, but so much the more hartily to reioyce
and triumph ouer their malice, as he seeth him
selfe the more impudently, and furiously assai-
led with their iniurious reproches.

It were too much labour, and too ill bestow-
ed, either to reply vpon, or to repeate all the rai-
ling and slanderous speeches, which *D. Allen* bel-
cheth out against his Soueraigne, her ministers,
and countrey: for therein onely, (in mine opini-
on) he seemeth to himselfe to haue best grace.
But he that will defile his owne nest (as they say)
the countrey wherein he was borne and bred,
calling it *the Buckler of all rebellion and iniustice,* D. Allens vn-
and an enimie of lawfull Dominion and Superiori- naturall im-
tie, yea, he that will not sticke to rippe vp the piety towards
wombe, and to teare and rake out the bo- his countrey.
wels of his owne mother, he that will en-
deuour to bring in an inuasion, to the vtter
spoyle, ruine, and depopulation of his deare
countrey: what iniurie, what wickednesse,
what impiety, will hee leaue vnattemp-
ted?

But now will I come to the second step of his The second
ladder, wherein (hauing already sought, by defa- steppe of D.
ming her Maiesties most iust & honorable actiōs, Allen's lad-
der,

To giue
the subiect
a warrant for
his disobedience.

to withdraw the hartes & loue of her subiectes from her) he now goeth about to embolden them to disobey her, by giuing them a warrant for their disobedience, teaching *that since her Maiestie was excommunicate and deposed by the Popes authoritye, there is no subiect that neede or ought, or may lawfully serue her in any case, be it otherwise neuer so lawfull.*

A very good doctrine (no doubt) and well agreeing with the word of God.

Obedience
& subiection
both to the
Prince and
his ministers,
commanded.

Rom. 13.1,

1st 2.

1. Pet. 2.13.

14. 1st 15. Ver.

The holy Ghost saith, *Let euery soule be subiect to the higher power: and whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receiue to themselves iudgement.* And further: *Submit your selues, whether it be to the king, as vnto the superiour, or vnto Governours, as sent by him: for so is the will of God. &c.*

Little Diuinity (or rather none at all) vfed by D. Allen to warrant the subiects disobedience.

But these are matters out of my profession, and meeter to be argued by *Diuines*, and so is all this whole question touching the *excommunication* and *deposition* of Princes. Yet because I see little *Diuinitie* vfed by D. Allen for the prooffe of his part, but such as may easily be answered by a man of small reading, I may be the bolder in brieve manner to examine his handling of this point, that you may see what he hath to say for maintenance of this seditious doctrine. Wherein if I proceede *ultra crepidam* (as D. Allen hath doone in dealing with Princes titles

titles and State matters) or steppe a little out of square, I humbly craue pardon of the learned *Diuines*, for entring into their professiō, which *D. Allen* doeth not of Princes, for entring into their possession. But the lesse maruell is it that hee is so bold with Princes in that point, when he toucheth their freeholds so much neerer, in making both them, their persons, and kingdomes subiect to the Commandement, and disposing of a man of as meane qualitie (in a maner) as himselfe.

D. Allen is very bold with Princes, which maketh them all subiect to a Priest.

But we see God hath giuen vnto Princes authoritie and commandement ouer their Subiects, and hath willed all sorts of people, as well *Ecclesiasticall*, as *Temporall* (and consequently both *D. Allen* and the *Pope* himselfe) to submit themselues vnto Princes, to be subiect vnto them, to obey, and not to resist them, vnder paine of iudgement: let vs see then by what authoritie *D. Allen* can release and discharge the Subiect from his obedience, ductie, and allegiance vnto his Prince.

His first authoritie is taken from *Hildebrand* (whom hee calleth *Gregory* the seuenth) who taking vpon him more like a king of kinges, or lord of the whole world, then like a true scholler and follower of *Christ*, pronounceth his decree with a great Maiestie in the plurall number, *We* (saith he) *according to our predecessours Decrees, doe assoile & discharge all them that by obligation of oath, or fidelitie, are bound to persons excommunicate: and that they doe not obey such, we do expressely forbid.*

D. Allens first authoritie to warrant disobedience to the Prince. Hildebrand a Pope of Rome, otherwise called Gregory the seuerth.

H 3

His

D. Allens second authoritie to warrant disobedience.

Pope Urban the second.

His second authoritie (which is euen the like) he fetcheth from *Vrbanus the second*, who useth this inhibition: *forbid* (saith hee) *the sworne soldiers of Conte Hugh, that they serue him not so long as hee standeth Excommunicate: And if they pretende their former oath made vnto him: admonish them that God is to be serued before men, and that the oth which they made to him when hee was a Christian Prince, is not now to be kept towards him, being an enemy to God and his Saints, and a breaker and contemner of their commandements.*

A good warrant from a paire of *Popes*.

A faire paire of authorities, drawn from a couple of *Popes*, who had euen as good authoritie to giue these discharges and inhibitions, as *D. Allen* himselfe.

Pope Hildebrand tooke vpon him to Excommunicate the Emperour *Henry* the fourth, & to make wars against him, and erect another Emperour in his place: But *God* (to punish the pride of the *Pope*, & disobedience of his Adherents) giuing

Is this the best warrant you haue to release the subiect of his oath and obedience to his Prince, because two *Popes* of your owne pack (whose whole practise hath been for these foure or fife hundred yeeres, to bring the heads of Princes vnder their girdles) haue, to that intēr, pronounced it to be lawful for the subiect, to renounce his allegiance to his Prince, whensoever it should please *his holines* (forsooth) vpon any displeasure or priuate occasion (vnder pretence of some hainous crime) to Excommunicate him?.

What if we should deny that these *Popes*, or any other *Pope* euer had, or hath any authoritie to

the victorie vnto the true Emperour *Henry* the fourth, against the vsurping *Pope* and Emperour, the said *Henry* caused *Hildebrand* himselfe by a *Synode* in *Italy* to be deposed, as *Pope Iohn, Syluester, Benet*, and *Gregory* the sixt, were also by other Emperours, foure *Popes* within a few yeeres deposed.

Excommunicate a forrein Prince, no way subiect to his charge? *D. Allen* hath not prooued it in his Pamphlet, nor anie where els, neither is hee able to prooue it with the helpe of all the *Cardinals* in *Rome* (yea and of the *Pope* himselfe too) while he liueth.

But such as are *Romanists*, are of another minde, and will happely beleeuie *D. Allens* bare affirmation in this behalfe, and so may be perswaded, not onely that the *Pope* hath authoritie to Excommunicate and depose Princes at his pleasure, but also that the subiects of Princes so Excommunicate and deposed by the *Pope*, may lawfully, and ought in duetie to disobey and reuolt from their seruice.

How they may bee seduced by erroneous doctrine, I know not: but for other men, that are either of sounder Religion, or men indifferent, or not so throughly, and obstinately (as vpon a meere selfewill) addicted to that faction, I doubt not but they will be better aduised, then to giue credit vnto the affirmation of anie man, or the authoritie of anie *Pope* (though hee make himselfe more then a man) beeing directly contradictorie to the expresse word, and will of *God*, as hath been shewed by the places of *Scripture* aboue rehearsed, and by manie more may be.

Neither *D. Allens* affirmation, nor the authoritie of anie *Pope*, ought to haue any credit, being directly contradictorie to the expresse word of *God*.

But because they also shall not haue anie colour of defense left them, wherby to excuse themselves so much as vpon ignorance in this behalfe, I will (since I am entred into it) laie before them,

them, in as few words as I can, the abuses of *D. Allen* whereby hee goeth about to deceiue them in this point, and prooue directly and manifestly vnto them, that neither the Pope hath any authoritie to depose Princes from their thrones, which is the ground whereon he buildeth his warrant of revolt: and further that it is vtterly vnlawfull for the Subiect, for any such occasion to deny the Prince the obedience, subiection, and seruice due vnto him, much more in traitorous manner to rebell against him; which *D. Allen* so alloweth and commendeth.

That the
Pope hath no
authoritie to
depose Prin-
ces.

Rom. 13.

There is no
power, but of
God, Ergo,
the Pope can
haue no po-
wer of him-
selfe to depose
Princes.

Againe, No
man hath po-
wer of him-
selfe to fru-
strate the or-
dinance of

God, Ergo the

First therefore, as concerning the *Popes* authoritie to depose Princes, I demand from whom hee hath that authoritie, whether of himselfe, or from *God*? Of himselfe I know he will not say, for that were as great arrogancie, as absurditie in him to saie. And if he would (as perhaps he could be content to take it vpon himselfe, if hee thought it might go for currant) yet can hee not yeeld any colour or shew of reason to mainteine it, being contrarie to the expresse word of *God*. For *There is no power* (saith the Apostle) *but of God, and the powers that be, are ordeined of God*. Then can the *Pope* haue no power or authoritie of himselfe, vnlesse he will affirme himselfe to be *God*. And the Prince being a power, and consequently ordeined of *God*, it were great presumption in him to affirm, and greater blindnes in men to beleue, that the authoritie of man can frustrate or take away the ordinance of *God*.

It

God, Ergo the Pope hath no power of himselfe to depose Princes, which are ordeined of *God*.

It resteth therefore, that the *Pope*, if he haue anie authoritie to depose Princes, he must haue it from *God*.^a And if he haue it from *God*, the is there some warrant in his word to authorise the *Pope* thereunto: ^b But there is not anie place of *Scripture* that giueth the *Pope* any expresse power to depose Princes: ^c and therefore hath he no such authoritie from *God*.

If the Pope haue any authoritie to depose Princes, he must haue it from God. a If he haue it from God, he must haue it by some warrant out of his word.

For the prooffe of my *Minor*: First it is likely, that ^d if there were any such place of *Scripture*, as giueth the *Pope* expresse power to depose Princes, *D. Allen* would vndoubtedly haue alledged it, for the more credit of the cause, and not haue passed it ouer with a bare affirmation, beeing a matter heretofore by many and manifest arguments and proofes of *Scripture*, cleerly disprooued, and conuinc'd against him.

b But no place of Scripture giueth him warrant to depose Princes. c Ergo, he hath no authoritie from God.

d If any place of Scripture had warranted the Pope to depose Princes, it is likely D. Allen would haue alledged it: but he alledgeth none.

Secondly, for further confirmation thereof, I reason thus: Besides the obedience and subiection which *God* hath commanded in the *Scripture* to be done vnto Princes, hee hath further forbidden all men ^e to speake euill of the ruler of the people, or to curse the King, yea so much as in thought. Whereupon I frame this argument.

e Exod. 22. 28. Ecclesiastes. 10. 20.

God forbiddeth all men to curse the King, yea so much as in thought, *Ergo*: he forbiddeth the *Pope* to curse the King, so much as in thought; And he that forbiddeth to doe the lesse, much more forbiddeth to doe the greater: But it is far greater to curse the King, & openly, and to deprive him of his

f God forbiddeth all men to speake euill of Princes, so much as in thought: Ergo, much more to hurt them in deed, and to

deprive them of their kingdomes, and liues too, which the *Pope* seeketh to doe, and *D. Allen* maintaineth may lawfully be done.

kingdome, then to curle him in thought onely, or to speake euill of him: *Ergo*, *God* forbidding the *Pope* to speake euill of the King, or to curse him in his thought, much more forbiddeth him to curse the King openly, or to depriue him of his kingdome: wherupon it followeth by good consequence, that *God* doth not in any place of *Scripture* authorise the *Pope* to depose Princes: for so should he allow and warrant that in one place, which he hath forbidden in another: whereof you see what inconuenience should follow, that *God* should command contraries, and the *Scriptures* should bee repugnant to themselves, which were plaine *Atheisme* to affirm. Whereby it maie be cleare and manifest vnto euery man, that hath any sense of *Christianitie* in him, that *God* hauing in these former places of *Scripture* expressely forbidden all men to curse in thought, or to speake euill of the King, much more to curse him openly or to bereaue him of his kingdome, doeth not therefore in anie place of *Scripture* admit or authorise anie man (contrarie to this inhibition) to curse, excommunicate, and depose Princes out of their kingdomes. For that were to countermand his owne commandements, and to shew himselfe variable, inconstant, & repugnant to himselfe, which were high impietie for anie man to imagine.

What *God* commandeth in one place of *Scripture*, he doth not countermand in another: neither are the *Scriptures* contrarie one to another.

Thus you see (beside the presumption, which is to be gathered out of *D. Allens* own dealing, in that hee alledgeth no place of *Scripture* to warrant the *Popes* depriuing of Princes, that it is therefore likely that no place of *Scripture* doth authorise him ther-

vnto) you see it (I say) directly proued by sound and
 substantiall argumēt, (as by many more also might
 be verie abundantly, if either the cause required
 prooffe, or if it were my purpose to stand vpon the
 confirmation of that, which is of it selfe so mani-
 fest) that the *Pope* neither hath, nor can haue anie
 expresse authoritie, giuen him directly by the word
 of *God* to depose Princes: which is the thing that
God reserueth wholly to himselfe: for it is *he* (not the
Pope) that deposeth the mighty from their seat, & ex-
 alteth them that are low: it is *he* (not the *Pope*) that
 putteth downe kings, & setteth vp kings, and giueth
 kingdomes to whomsoever he will. For *God* hath or-
 deined Princes to rule his people, and to represent
 his own Maiestie amongst them, which cannot be
 subiect to any earthly creature: & as he hath put all
 men in subiection vnder them (as his own Vicege-
 rents on Earth) so hath he subiected the vnto none,
 but onely and immediatly to himselfe. Which su-
 preme authoritie of Princes next vnder *God*, how-
 soeuer *D. Allen* doth maliciously and wickedly im-
 pugne, yet the Church of *Christ* hath euer confes-
 sed & confirmed it, as appeareth by the sentences of
 the holie Fathers and Doctors of the Church tou-
 ching that point. *Colimus imperatorem* (saith *Ter-*
sullian) *ut hominē a Deo secundum, & solo Deo mi-*
norem: we worship the Emperour, as a man next vnto
God, & inferiour to God only. And againe, *Deum esse*
solum, in cuius solius potestate sunt, à quo
sunt secundi, post quem primi, ante omnes &
super omnes Deos & homines: That it is

*Luke. 1.
 Dan. 2. 20. &
 cap. 4. 14. &
 22.*

*God (not the
 Pope) putteth
 downe and
 setteth vp
 Kings.*

*The ancient
 Fathers and
 Doctors of
 the Church,
 confirme the
 supreme au-
 thoritie of
 Princes next
 immediatly
 vnder God.
 Tertul. ad Scap-
 ulam.*

*Idem in Apo-
 logetico.*

God onely, in whose power alone Princes are, to whom they are second, and after whom they are first, before all, and ouer all both Gods and men.

*Optat. contra
Parmenian.
lib. 3.*

Optatus in like sort saith : *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem* : There is none about the Emperour but onely God, who made the Emperour.

*Chrysostom ad
populum An-
tioch. hom. 2.*

And *Chrysostome* saith : *Parem vllum super terram non habet* : The Emperour hath no equall on earth.

*Greg. epist.
lib. 3. cap. 100.
& cap. 103.*

And *Gregory* affirmeth further, That power is giuen to Princes from heauen ouer all men, not only soldiers, but Priests.

If Princes then (by the iudgement of the old learned Fathers and Doctors of the Church, whose names *D. Allen* doeth more boast of, then alledge their testimonies) bee in authoritie next vnto God, inferior to him only, & superiours to all men; and if there be none about the Prince, but onely God who made the Prince : the Pope must of necessitie either presume himselfe to be God, els can he not be about the Prince, or at the least make himselfe no man, but a monster, otherwise must he needes be inferiour to the Prince.

The Pope must necessarily presume himselfe to be God, els can he not be about Princes.

And if the Prince haue no equall on earth : the Pope must either acknowledge himselfe to bee vnder the Prince, or els not to bee at all.

The Pope must either acknowledge himselfe to be no man, and not to bee at all, or els must he necessarily be inferiour to Princes.

* And if power be giuen vnto Princes from heauen ouer all men, not only soldiers, but Priestes also : then cannot the Pope (whether hee bee soldier, or Priest, or whatsoeuer hee be, so hee be a man) exempt himselfe frō that power, which God hath giuen vnto the Prince ouer him: much les can he

* The Pope, whatsoeuer he be, *Ecclesi.*

asticall or temporall person, must needes be subiect to the power of Princes.

he take away from Princes that power, which *God* hath giuen vnto them. For the power of setting vp and putting downe Princes (being in Maiestie the greatest on earth, and proper to *God* himselfe alone) hath he not imparted vnto anye earthly creature, either absolutely from himselfe, or jointly with himselfe, but hath reserved it wholly to himselfe.

The power to set vp, and put downe Princes, peculiar to *God* alone.

But because *D. Allen* is so much more deuoted vnto the *Pope* then to *God*, as that he can bee content to pull out of *Gods* hand his peculiar authority and prerogatiue, to draw the same wholly vnto the *Pope*, by what meanes he careth not, right, or wrong, and (the more to augment the iniurie) will needes make *Gods* own word a warrant to robbe himselfe of his honour, and right: hauing already shewed that he cannot by anye meanes directly drawe from *God* vnto the *Pope*, the authoritie of deposing Princes, I will lay before you also the indirect meanes he useth in this pamphlet, to accomplish his intent, and how little they also serue his turne.

D. Allen more deuoted to the *Pope* then to *God*.

A notable impiety added to sacrilege

What he cannot proue by sentence of *Scripture*, he laboureth (by the way) to induce by example: as namely by the mention of the *usurping Queene Athalia*, the wicked King *Ahab*, and cursed *Iesabell*, who were all (as he seemeth to intend) deposed from their kingdomes and flaine: because the Priests and Prophets of *God* did therein giue assistance, counsell, or direction, he

What *D. Allen* cannot proue directly by sentence of *Scripture*, he endeuoreth indirectly to induce by example. *Athalia*. *Ahab*. *Iesabell*.

woulde hereupon faine inferre, that the *Pope* may by these examples take away both the crownes and liues of princes.

An argumēt
fauouring
more of ma-
lice, then of
substance.

An argument farre fet, in truth, and sauouring more of malice, then of substance. For, the comparifon of her Maiestie vnto an vsurper, or to wicked Idolaters, is as odious and vnproper, as the resemblance of the *Pope* to the holy *Prophets*, is vnfitte and vnequall. Wherein I must note vnto you by the way an euill spirite in *D. Allen*, that seeketh (or rather snatcheth) all opportunities to spit forth his venim against so gracious a princefle. But let vs leaue his vice vpon himselfe, and looke in to the vertue of his argument.

D. Allens can-
kred mind.

D. Allens ar-
gument
drawne from
the example
of *Athalia*.

Athalia, was lawfully depofed from the kingdom, and slaine, by the authoritie of *Ioiada* the high priest: Ergo the *Pope* hath authority both to depofe, and procure the death of the *Queenes* Maiestie: (For that is it, that *D. Allen* doth as earnestly labour to iustify, as the *Pope* doth diligently endeouour to achieve:) but I trust the *Pope* shall faile as much of his wicked intent, as the *Doctōr* faileth in his weake argument.

The conse-
quent denyed

The reason
why.

Whereof, to speake first of the whole, I doe vtterly deny his consequent. For neither is it to be graunted him, that the *Popes* authority is as great against the *Queenes* Maiestie, as *Ioiadaes* was against *Athalia*: neither is her Maiesties case like to *Athaliaes*: of both which

I will make plaine demonstration.

First concerning *Ioiada*, as he was high priest, so was he also the Priace of his tribe, and thereby had more authoritie to deale in the state of that kingdome, then the *Pope* can haue to deale in a forreine kingdome. And for *Athalia*, she was an vsurper, who came to the crowne by killing the kinges children, all sauing one, whom *Ioiada* kept secret and saued from her furie, vntill he had the meanes to restore him to his kingdome, by suppressing the vsurper. But it is very well knowne, that the Queenes Maiestie is no vsurper, but a lawfull Prince, neither came to the crowne by any such wicked meanes, but by due right of inheritaunce: So is there as great oddes betwixt her case and *Athaliaes*, as betweene the authority of *Ioiada*, and of the *Pope*: And the cases being vnlike, the consequent cannot be good. For though an vsurper may lawfully be deposed, and slaine, yet it followeth not therefore that a rightfull Prince may: and though the chiefe Princes and States of a countrey vnited together, may aide and asist the lawfull King to place him in his throne, and to put downe the vsurper: yet doth it not follow, that a priest, which is a meere straunger to the countrey, may therefore thrust a lawfull Prince out of his kingdome.

And as little reason as there is in his consequen-

The Demon-
stration shew-
ing the dif-
ference be-
twene both
the persons
and cases.

The Queenes
Maiestie
knowne to
be a lawfull
prince, no
vsurper.

D. Allens An-
tecedent also
false.

2. Kings. 11.

Ioash was restored not by *Ioia* alone, but by the whole Nobility and State.

Athalia deposed and slaine by the Nobles and State, not by *Ioia* alone, nor by his authority.

quent, so little truth is there in the antecedent. For neither was *Athalia* deposed and slaine by *Ioia* himselfe, neither by his authority (much lesse by the authority of his priesthood:) For he did not in any sort take the matter, or the authority vpon himselfe, but what he did, he did by the common consent of the Nobles and Capteines, whom (as the text saith) before he would attempt any thing, he caused to come vnto him into the house of the Lord, and made a couenant with the, and tooke an oth of them in the house of the Lord, & shewed them the kinges sonne, After which consent and couenant accorded amongst them, ha- uing disposed an order for the proclaiming and establishing of *Ioash* (the young & rightfull king) whom he had so saued from the massacre, hee brought him forth (as the text saith) and put the Crowne vpon him, and gaue him the testimonie, and they made him king: And when *Athalia* hearing the noise of the running of the people, came in, and cryed treason, treason: the text saith, they layd handes on her, and she went by the way, by which the horses go to the house of the king, and there was shee slaine.

So it appeareth by the very text itselfe, that *Athalia* was neither deposed nor slaine by *Ioia*, nor by his authority, but by the Nobles & whole state of the countrey, and by the authoritye of the rightfull king, whom they first crow- ned, annointed, and proclaimed: neither did

Ioia

Ioiada any thing in the matter, more then duety, nature, and conscience moued him vnto, to present vnto the nobles and fathers of *Israell*, the kinges sonne whom he had saued, and to further the restoring of him to his right, being the king his maisters sonne, and neere allyed vnto him, and (especially) right heire to the kingdom: None authoritie did hee take vpon himselfe therein, especially in respect of his priesthood. Thus you see how little this example of the *vsurping Queene Athalia* serueth *D. Allens* turne to proue the *Popes* authority to depose Princes.

And for the other of *Ahab*, & *Iesabell*, they *Ahab and Iesabell.* proue euen as much. For if *D. Allen* meane *Ahab* himselfe, touching his owne person: he was neither depriued of his kingdom nor slaine by any priest or prophet, but died king of *Israell*, *Ahab himself was neuer deposed.* and was slaine in the field fighting against the king of *Aram*, about *Ramoth Gilead*. But if he *1. King. 22.* meane the sonnes and whole house of *Ahab*, which were destroyed by *Iehu*, *D. Allen* abuseth both himselfe and you very much, to tell you that they were deposed and destroyed either by Priest or Prophet: for it was *Iehu* (the king of *Israell*) that slue *Iehoram*, and smote the house of *Ahab*, and caused *Iesabell* to be cast out of the window. *Neither priest nor prophet but Iehu (king of Israell, deposed, and smote the whole house of Ahab. 2. Kings 9.*

But (saith *D. Allen*) *Iehu* receiued authority and commission so to do, from *Eliseus* the prophet: &

K

ther.

therefore the *Pope* may giue (and consequently hath himfelfe) authoritie to depose and kill Princes.

I deny your *antecedent* (*M. Doctor* :) For it is most false that *Iehu* receiued authority from *Elifens* (as you seeme to intend he did from *Elias*, mistaking either the man, or the matter, in your *defense of the English Catholike*) to put downe the sonne and whole house of *Abab*: for the Prophet which was sent by *Elifens* vnto *Iehu* to annoynt him, neuer spake word of *Elifens* to him, much lesse deliuered him any authority from *Elifens*, but deliuered his message expressly from *God*, beginning with, *Thus saith the Lord God of Israell*, &c: not, *Thus saith Elifens*.

2. Kings. 9. 6.

The house of *Abab*, and *Iesabell*, deposed and slaine by the authority and expresse commandement of *God*, not of a *priest*, or *prophet*.

So was it the authority of *God* (and not of a Prophet) wherby the house of *Abab*, and *Iesabel* were put downe & slaine; neither was priest or prophet the doer, but *Iehu* the king of *Israell*, whom *God* had by speciall commandement appointed to depose and smite them, being himself before annoynted king in their place by the same commandement. Now if *D. Allen* will hereupon gather any argument to mainteine the same authority in the *Pope*, to depose & destroy princes, he must needs make him equall in authority with *God*: which neither *Christian*, *Jew*, nor *Pagan*, will in reason allow vnto any mortall creature.

D. Allen example of *k. Saul* deposed.

Now for his other example of *k. Saul*, wherby he goeth about to inferre, that as *Samuel* deposed *Saul*,

Saul, so the *Pope* may depose Princes: it doth not onely make nothing at all for his purpose, but is also most forcible against himselfe, as shall bee most plainly declared vnto you. For whereas first he assumeth it as a thing most true and certeine, that *Samuel* deposed *Saul*, he vtterlye mistaketh, or rather most wickedly belyeth the holy historie in this, as he hath done in the others: For the *Scripture* saith, that *God* rebuked *Samuel* for mourning for *Saul*, that *God* had reiected him from reigning ouer *Israel*. Whereby it appeareth manifestly, that although *Samuel* in this place (as the rest of the prophets in other places) did by *Gods* expresse commaundement denounce the sentence of *deposition*; yet was it not *Samuel* but *God* himselfe, that deposed *Saul* from his kingdome, to the great grieffe of *Samuel*. So is *D. Allens* argument cleane ouerthrowne in this example aswell as in the former, vnlesse he will conclude, that the *Pope* hath in himselfe as much authority, as *God* himselfe; which I thinke he would not greatly sticke to affirme, if he thought he might be belieued: for he maketh it not dainty to dubbe that which is as false, in saying that the prophets deposed Princes. So little regard hath he either of *God*, or man, so that he may bring his purpose to effect.

Saul not deposed by *Samuel*.

1. Sam. 16.

Saul deposed by *God* himselfe to the great grieffe of *Samuel*.

D. Allens argument ouerthrowne, vnlesse he will conclude that the *Popes* authority is equall to *Gods*.

But let vs look further into this example, and we shall see how farre it setteth him beside the

This example further prosecuted against *D. Allen*.

Though *Saul* were deposed by *God* himselfe, yet neither did *Samuell* encourage the people to reuolte from him, neither did *David* (the annointed king) seeke to put him out of the kingdome, neither did the people disobey him so long as he liued, which was many yeares after.

² *David* when he might haue slaine *Saule*, would not; nay, he thought it sinne to haue done it: and calleth him *the Lords annointed*, after his deposition.

* *1. Sam. 26.*

² *Aug. contra lit Petilian. lib. 2. cap. 48.*

³ *David* cau-

sed him that brought newes of *Saules* death, to be forthwith slaine. *2. Sam. 1.*

saddle. Albeit *Saule* was thus deposed by *God* himselfe, and *David* annointed king in his place by *Gods* owne precise commandement, yet did *Samuell* thereupon euer go about to depriue him of his kingdome, or encourage the people to reuolt from him, and disobey him? Or did the people themselues stir against him so long as he liued? Or did *David* which was the annointed king in his place, euer offer to thrust him out of the kingdome, or seeke his life? No: *Saul* reigned many yeares after that, and the people both obeyed and serued him. Yea and *David* himselfe when he might haue slaine him in the Caue, and so haue gotten also the present possession of the kingdom to himselfe, yet he would not, nay he thought it a sinne for ¹ him to haue done it: For *who* (said he) *can laye his hand on the Lordes annointed, and be guiltlesse?* Yea, ² *percussio corde trepidauit* (saith *S. Augustine.*) he was stroken, and trembled at the heart, because hee had cut but the lappe of *Saules* coate. And in th'end when word was brought him of *Saules* death, how rewarded he the messenger, I pray you, for his tydings, and for the Crowne and Bracelet of *Saule*, which hee brought him? ³ Forsooth he caused him to bee slaine forthwith in his presence, saying: *How wast thou not afraid to put forth thine hand to destroye the Lords annointed? Thy bloud be vpo thine own head, for thine own mouth hath witnessed against thee*

thee, saying, I have slaine the Lords annointed.

Thus you see *Saul* a wicked King deposed, not by a *Pope*, nor by a Priest, nor by a Prophet, but by *God* himselfe, and *Dauid* chosen and appointed by *God*, and anointed in his place: and yet neither the Prophet euer counselled or mooued the people to disobey *Saul*, being so deposed, nor the people euer offered to reuolt or to deny him their obedience & seruice, nor *Dauid* (the true and rightfull king appointed by *God* in his place) euer sought or cōsented to depriue him of the kingdome, though due vnto himselfe, but (notwithstanding he knew him to be his deadly enemy and to hunt after his life) yet hauing him twice in his hands, where he might safely haue slaine him, and therby inuested himselfe of the kingdom, neuerthelesse wold he neither touch him himselfe, nor suffer any other to touch him, calling him *the Lords annointed*, and esteeming it a high sin to laie his hand on him, though hee were deposed by *God* himselfe: and (which is yet most notable) caused the messenger, that brought him the first newes of his death, to be forthwith slaine for his labour. And all this notwithstanding, yet is not *D. Allen* ashamed to wrest this example quite contrarie to the trueth, for a president to prooue that the *Pope* hath authoritie to depose and depriue Princes both of their kingdomes and liues, and to release & discharge the subiects of their allegiance: and further, that it is lawfull for subiects to reuolt from their Souereignes, to yeeld vp their holdes

Marke how direct this example is against *D. Allen*.

Howsoeuer *D. Allen* intendeth *Saul* to haue been deposed by *Samuel*: yet the learned *Diuines* take the sentence of *God* (pronounced by *Samuel*) touching his reiecting of *Saul*, not to extend to the present deposing of *Saul* himselfe

No example
in the whole
Scripture more
directly a-
gainst *D. Al-*
lens doctrine
and purpose,
then this.

The Conclu-
sion.

trecherously vnto their enemies, and to beare armes
against them. To which doctrine hee could not
haue found in all the whole *Scriptures* (though all
bee flat against it) anie one example more directlie
contrarie then this : the iudgement whereof I re-
ferre to the reason, consideration, and conscience
of all men that haue anie sparke of *Christianitie*,
morall vertue, or naturall reason in them.

Now then, if none of all these examples of *Scripture*, which *D. Allen* hath cited to prooue the *Popes*
authoritie to depose Princes, doe shew that anie of
those Princes, whom he mencioneth, was depo-
sed either by Priest or Prophet (as hee falllie assu-
meth) but by *God* himselte : how can hee then in-
ferre vpon these examples, that the *Pope* hath a-
nie such authoritie, vnlesse hee attribute (as I said
before) as much authoritie vnto him, as to *God*
himselfe?

And if (*Saul* being deposed by *God* himselte) yet
neither the Prophet did thereupon dissuade the
people from obeying him, nor the people once
offered to reuolt from him, but continued in all
duetie and obedience towards him as long as he
liued, which was manie yeeres after his deposi-
tion : and if *Dauid*, beeing the lawfull annointed
King in his place, yet neither sought to put him
out of the kingdome, but yeelded him obedience
and seruice (calling him Lord & maister) during his
life, & thought it sin to laie his hand on him, not-
withstanding he was deposed : & lastly, in token of
the

the misliking and displeasure he tooke at the death of *Saul*, caused the messenger that brought him the tidings thereof, to be slaine: how can *D. Allen* by this example induce men of anie reason or sense to beleue, that either the *Pope* maie lawfully authorise, encourage, or exhort subiects to disobey, or to laie hands on *the Lords annointed*, or that anie subiect may lawfully renounce his allegiance, reuolt, from, and beare armes against his Soueraigne, beeing a lawfull Prince, onelie vpon a colourable warrant of deposition, by a man, a Priest, a stranger, who hath no authoritie in the worlde to depose anie Prince from his kingdom (no, though hee were an Infidel) but is himselfe euen by *Gods* ordinance a subiect to Princes? With what face can hee vtter such manifest vntruthes? with what confidence can hee perswade himselfe to bee beleued, when his lies are so monstrous, and his impostures so euident? But most of all, with what conscience can hee presume to force the word of *God* to his purpose, which is so directly against him? But hereby may all men plainely perceiue how small regard that sect hath vnto religion, but onlie to serue their turnes, which are not ashamed to make such impudent and vngodly shifts, to maintain their vsurped authoritie. Call you this holines, M.D. to abuse the people with false doctrine, to belie the *scriptures*, & to peruert the most sacred word of *God*, & to rob him of his own peculiar authoritie
and

*See p. 195 of
Butcher's Memor-
oirs, vol. 1. 56
Lond. 1879.*

As much con-
science in *D.*
Allens holie
thiefe, whom
hee mentio-
neth in his
Pamphlet, as
in himselfe.

and prerogatiue, for the defence and furtherance of your owne rebellious practises? In trueth it resembleth much the holines of your holie thiefe, whom it pleaseth you somewhat merrily in your Pamphlet to compare vnto vs, but in truth a right patterne of your own profession: which (to speake truly what I thinke in my conscience) is much discredited by your owne double dealing.

Matth. 22.

D. Allen pre-
fixeth before
his Pamphlet
the sentence
of *Christ*,
which not-
withstanding
in the same
Pamphlet he
doth wholly
countermand
in his doc-
trine.

You your selfe, to further your owne purpose (as you supposed) could prefixe before your Pamphlet euen in the first page, as a sentence vnder the title thereof, the resolution giuen by *Christ*, vpon the tempting demand of the *Pharisees*, *Reddite quæ sunt Cæsaris, Cæsari*: wherein *Christ* himselfe commandeth all men to giue vnto *Cæsar* (that is to the King and Ciuill Magistrate) whatsoeuer is due vnto him, that is feare, honor, subiection, and tribute: And how dare you then, euen in the same Pamphlet countermaund this commandement of our Sauour, bending all your forces, craft, and cunning to perswade the subiect to resist his Soueraigne, and thereby to break this high and peremptorie commandement?

But you saie the *Pope* hath authoritie to discharge the subiect of this duetie and obedience, which is here commanded. Shew me then, I praie you, some Text of *Scripture*, that giueth the *Pope* so large Commission as you speake of: nay, shew me anie dispensation out of *Gods* word, that may exempt you, or the *Pope* himselfe out of the compasse of this commandement. For the precept is generall,

generall, and therefore extendeth to all men, and besides, was expressely giuen by *Christ* vnto his Disciples, to whom hee spake in presence. And if the *Pope* and you bee the Disciples of *Christ*, as you would seeme to bee, then must you also (as well, or rather then others) yeeld obedience and subiection to your Ciuill gouernours, or els fall into the breach of *Christs* commandement. And if you bee subiect to the ciuill Magistrate, as you are by this rule of *Christ*: how can you take that authoritie from them, which *Christ* hath giuen them ouer you?

If you saie there is no subiection due vnto them, longer then they continue in the truth of Religion: I pray you tell mee first, how prooue you them to be heretikes, vnlesse you your selues may be Iudges? Will you then both condemne and punish them, before they bee conuicted of crime? and will you that are parties, bee both iudges, and executors of your owne will and pleasure?

Secondly, suppose they were (as you vniustly condemne them to be) *heretikes*, yea suppose they were *Jewes*, *Turkes*, *Heathens*: yet is there neuertheles obedience and subiection due vnto them. For what was *Caesar* himselfe, but a Heathen? what were the Princes in the Apostles times (of whom it is said, *Let euerie soule be subiect vnto them: and whosoener resisteth them, resisteth the ordinance of God*) what were they all, but Heathens? If *Christ* himselfe then hath confirmed the authoritie

The *Pope* and his followers will be both parties, iudges, and executioners of their owne doome, in their owne cause.

Princes, whether they be *Heretikes*, *Turkes*, or *Heathens*, yet is there subiection due vnto them, *Rom. 13.*

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and

and power euen of Heathen Princes : how can the *Pope* dissolue and take away the authoritie, power, kingdom, yea & life too, of *Christian* Princes ?

The *Pope* claimeth his authoritie from *Christ*, as his *Vicar*.

The greatest Prince liuing, subiect to the admonition and reproofe of the meanest Minister, but not to his correction.

And yet he claimeth his authoritie from *Christ*, as his Disciple, and *Vicar here on earth* : by which title he maketh all Princes subiect vnto his authoritie. In truth so is the greatest Prince liuing, subiect vnto the meanest Preacher and Minister of *God*, to obey the doctrine and word, which hee deliuereth out of the *Scriptures*, and to receiue his instruction, exhortation, admonition, and reproofe : yet is hee not (though he should reiect his instructions) to be therefore deposed from his kingdome, or resisted and disobeyed by him. And greater authoritie hath not the *Pope* himselfe ouer anie Prince, then the meanest Minister and messenger of *God*.

Matth. 10.

The punishment for disobedience of *Gods* word, and contempt of the Minister, is reserved vnto *God*.

Peter, from whom the *Pope* claimeth authoritie, as his successor, was commanded by *Christ*

I finde not in all the *Scripture* that euer *Christ* gaue vnto his Disciples anie Commission to depose Princes, although they should disobey his word : but I finde that he gaue them Commission to *Preach* : And whosoever shuld not receiue them, nor heare their words, he bad them, that *when they should depart out of that house or Citie, they should shake the dust of their feete*, reseruing the punishment of them vnto *God*.

As for the superioritie which the *Pope* challengeth ouer Princes, as the Successor of *Peter*, & disciple of *Christ* : I finde no such Commission giuen vnto *Peter* himselfe, to authorise him in such sort ouer Princes : but I finde that *Christ* said vnto him
three

three times, ^a *Feede my sheepe*. As for the sword (wherby is signified the *Ciuil Authoritie*) *Christ* expressly forbad *Peter* to vse it, commanding him to ^b *put it vp into the sheath*. To the same effect also spake he not only to *Peter*, but to all the rest of his fellowes the *Apostles*, when there was some contention risen amongst them about superioritie: *Ye know* (saith hee) *that the Lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them: But it shall not be so among you: But whosoever will be great among you, let him be your seruant.*

And if the *Pope* bee *Christs* Disciple, hee must learne this lesson of his Maister, to be a seruant to his fellowes, not a Commander of Kings.

^{*} *Christ* himselfe, from whom the *Pope* deriueth his supreme authoritie, as *his Vicar on Earth*, neuer tooke vpon him the authoritie to depriue Princes of their kingdoms, nor to discharge the subjects of their dutie & obedience: ¹ but contrariwise confirmed the power of Princes both by his doctrine (teaching that *Feare, Honor, Obedience, & Subiecti- on* is due euen to *Heathen Princes*) and also by his owne example, yeelding tribute, with all duetie and obedience vnto them, and submitting himselfe, his bodie, and life to their authoritie, iudgement & correctiō: ² And for himselfe professed that ^a *his kingdō was not of this world, & that he came not to be serued, but to serue*. And if *Christ* acknowledged himselfe not to haue any kingly authoritie in this world, but to be a subiect vnto kings & to their inferior officers

to feede his sheepe, but expressly forbidden to vse the sword.

^a *Ioh. 21.*

^b *Matth. 26. 52.*

Ioh. 18. 11.

Matth. 20.

^{*} *Christ*, from whom the *Pope* deriueth his authoritie, neuer tooke vpon him the authoritie to depriue Princes: But the *Pope* doeth.

¹ *Christ* not only commanded others, to obey, but did himselfe also obey Princes:

The *Pope* not only refuseth himselfe, but also forbiddeth others to obey Princes.

² *Christ* professed himselfe not to be a king of this world, but a subiect to kings, and a seruant.

^a *Ioh. 18. 36.*

Matth. 20. 28.

The Pope professeth himselfe not to be a subject to Kings, but a superiour and Lord ouer all Kings of this world.

3. *The Scholler above his Maister.*

4. *The Vicars authoritie greater then his, from whom he taketh all his authoritie.*

5. *The Pope in all points opposite to Christ.*

6. *What is this, but Antichrist?*

D. Allen a wrester, peruerter, & belier of the Scriptures. & M. Bilson, Warden of Winchester, in a booke published Anno. 1586. whereof it seemes D. Allen will take no knowledge.

and a seruant: how can the *Pope* deriue vnto himselfe from *Christ* not onlie a kingly authoritie, but a predominant authoritie ouer all kings? 3 Can the *scholler* bee greater then his *Maister*? 4 will the *Vicar* take vpon him more authoritie, then hee, from whom he taketh all his authoritie? Nay, will he of himselfe presume to giue warrant directly contrary to the commandement of *Christ*? Let euerie man then iudge, both what he is, 6 that so opposeth himselfe against *Christ*, & what *D. Allen* is, that iustificieth his so doing, & (for iustification thereof, pretendeth warrant of *Scriptures* against *God* himselfe: which how shamefully he hath therein wrested, peruerter, and belied, hath been (I hope) already sufficiently declared vnto you, so far forth as his pamphlet gaue occasion, and farther should haue been, but that this question is handled at large, and all that *D. Allen* can say therein, abundantly confuted by a learned *Diuine*, a man of as great sufficiencie, and of more sinceritie then himselfe, in the answer to his *Defense of English Catholikes*.

Now to come to the matter, and to the prosecuting of *D. Allens* purpose, you see that hee hath not onlie failed in the prooffe of the *Popes* authoritie to depose Princes, and consequently of his warrant for the subjects reuolt: but also his own examples and arguments retorted against himselfe, and the contrary part prooued both by them, and by diuers other reasons, and authorities of *Scriptures*: out of which *Doctor Allen* bringeth not so much as one Text (in trueth, I must confesse,

confesse, because he cannot, vnlesse hee should coyne it himselfe) to proue directly his prophane assertions. So that no man can be so blind, but he must needs perceiue and acknowledge, that the *Pope* hath neither power of himselfe, nor authority from *God*, to depose Princes from their kingdoms: neither can giue to the subiect any commissiō, or licence (sauiug only that licence which he hath himselfe, that is, that licence *qua sumus omnes deteriores*) so much as to disobey their So- uereignes, much lesse to reuolte from them to their enemies, to lay handes on them, & to beare armes against them. Whereby it cannot but bee most apparant that *D. Allen* respected whole ye herein the subtilty of his drifte, not the soundnes of his doctrine, and for the obtainment of credit, and attainment of his purpose thereby, affied him selfe altogether vpon the smoothnes of his perswasions, and the affectionate mindes and inclinations of his adherents.

All this hath bene directly proued, both by expresse authority of Scripture and by arguments drawn from *D. Allen's* owne exam- ples.

D. Allen respecteth the cunning con- uerſance of his purpose, not the sound teaching of the truth.

ANd sithens we haue alreadie discovered the foundation of his perswasions to bee weakē, false, and rotten: it shall not be amisse to bestowe a little labour, to trie if a small wind will not overthrow the building it selfe, which I doubt not but we shall find to be patched together of as rotten stuffe, and of as slender substance as the foundation is, and to haue nothing in it to withstand the weather, but onely the bare outside and colour of religion.

An entrance into th' examination of *D. Allen's* perswasions.

The end of
his perswasions,
already
declared.

The ende whereunto this perswasion of disobedience, and reuolte from her Maiestie, tenderth, hath bene alreadie declared; namely the furtherance of all trayterous and rebellious designementes that may be by any person, or in any wise attempted against her Maiestie, and particularly the assistance of the k. of *Spaine*, and the other forreine forces inuasion, nowe presently intended, and prepared against our countrey. Let vs then next see to what persons *D. Allen* principally purposeth and addresseth his perswasions.

To what persons
his perswasions are
intended.

Not to *Protestants*.

First for *Protestants*, and such as are of sound Religion (as I trust the greatest parte of *England*, by great odds, is) *D. Allen* cannot be so madde as to hope, that his perswasions can haue any authoritie, or worke any effect with them, but to confirme them rather in her Maiesties seruice and obedience, for the better mayntenaunce of their Religion, and defence of themselves and their goods: which they know, if the contrarie faction should preuaile (which *God* I trust will neuer suffer) not onely the estate of Religion were cleane ouerthrowne, but themselves also, and all theirs prostrate to the sword, rapine and spoile, which it fitteth them neereft, with all their force, might, & maine, to defend.

Nor (likely by
any great reason)
to *New-
ters*, or men
indifferent.

As for such as are neither *Protestants*, nor *Papists*, but men indifferent, or of no religion at all,

all, and (as *D. Allen* termeth them) plaine *Atheists*, into which estate he most slanderously in his pamphlet reporteth our countrey to bee false, but I trust, and do fully assure my selfe, that hee shall find fewer of that sort in *England* than in *Rome*, though the scope be far larger: his perswasion (in mine opinion) shoulde doe but little good (or harme) with them: First, by his owne reason, being drawne from *Religion*, how can it worke with them that are of no religion, and therefore regard not *Religion*? And if they be men indifferent, and such as maye by reading, instruction, and exhortation bee drawne alike to the embracing of either religion: what reason hath *D. Allen* to thinke, that his perswasions should rather draw them to his religion, then the continuall preaching & teaching of a great number of our godly ministers (men as learned and more zealous then *D. Allen*) should winne them to ours? Or why should hee imagine, that they shoulde more easily bend vnto a blind and superstitious religion grounded vpon ignorance, then to a cleere and perspicuous religion, grounded vpon knowledge of the truth, vnlesse he presume vpon the corruption of mens nature, which is more inclined to euil, the to good? But neither of these sorts of men are the persons, vnto whom *D. Allen* purposely inteded his perswasions: for the matter requireth hearers more affected and assured

He slanderously reporteth our whole countrey to be fallen into Atheisme.

Why should men indifferent be lead rather by *D. Allens* lurking perswasions, to a blind and superstitious religion, then by our publicke and continuall preaching to a cleare and perspicuous religion?

to his faction: howsoever he might happely put it in aduventure to seduce others, such as were apt to be defiled with his pitch, being all but one labour to him. But I hope this shall not bee the last labour that such brokers of mischiese shall spend in vaine.

It resteth that
D. Allens per-
suasions must
needes be
chiefly or
wholly inten-
ded to the
papists.

The *papists*
in *England*
not so many,
as D. Allen
presumeeth.

There are
none so blind
but will see
when a
man giueth
them coun-
sell against
themselues.

The *D. of G.*
and those
of the *holy*
league in
France,
though they

They must needes bee therefore of your owne fraternity (*M. Doctor*) men sworne to the *Popes* pantofle, with whom your wholsome persuasions must preuaile: who (I trust) when they come to the tale, will not bee so many by two partes of the three, as you presume. But such and so many as they are, do you thinke them so simple or sottish, as to bee bewitched by your enchauntments, to respect more your tromperie, then their own oth, alleageance and duety? But the *Pope* hath discharged them of all duety, you say: But they see the contrarie proued against you. But whatsoeuer they see, you do happely assure your selfe, they will see nothing against you: But good *M. Doctor* charme them not so blinde, but that you giue them leaue to see, what counsell you giue them against themselues. Your wordes are weightie and forcible with them in other cases, but their owne weale and safety is much deerer vnto them in this case. They see the dealings of the *Duke of G.* and the rest of the *holy league* in *France*: who, though they pretend the quarrell and patronage of the *pretended Catholike Religion*, yet spare they neither *Catholike* person,
nor

nor place, but vse all violence, spoile, and sackage of such townes as are meere *Catholike*, and of *Catholikes* goods, without fauour or difference: Whereinas they haue shewed theselues (cōformably to your doctrine) very obseruant of ciuill Iustice, in vsing little partialitie, or respect of persons: so haue they bewrayed their intent (answerable to your pollicy) to be the wreake of priuate malice, the disturbance of the publike peace, and the ambition of a kingdome, shadowed onely with the colour of their *Catholike Religion*. In so much as some of the greatest and best *Catholikes* of that sort, which of zeale were entred into that confederacy: besides many others most earnestly and sincerely affected to that religion, finding at length their disguised purposes, haue already cleane abandoned that partie, and reuoluted to the contrarie.

And do you imagine, our *English Romanists* so besotted with your *Siren* songs, as that they will take no heede to themselves by th'examples of others their neighbours? Yes, doubt you not, they will forecast all euents that may happen, & consider what is most likely to happen, and seeke their owne safety whatsoeuer happen. They know, if they should but offer to stir towards a forreine enemies partie, against their owne country, if we get the vpper hand (as we faithfully assure our selues, *God* being on our side) they loose all they haue, both goods, landes, and liues too, like traytors, as they well deserue. On the

pretend the patronage of the *papish Religion*, they spare no papist more the protestant, from the spoile, and sword.

The very quarrell and intent of the D. of G.

Some of the greatest and best affected papists haue abandoned that party.

What danger the *English* papists runne into, if they should but offer to stirre against her Maiestie, to take part with a forreign power.

M

other

The *Pretended Catholike* armies in *France*, spare not their fellow *Catholikes*, being their owne countrymen: how then wil a forreine army spare our *English Catholikes*, being strangers to them.

The *Spanish* souldiour very hardly thought and reported of, for his insolence, cruelty, and vicious dealings, where he subdueth.

The *Spaniard* malicious to the *English* nation.

The *Spanish* souldiour maketh little conscience in his choice.

It would be an intolerable despight to an *English* man, to see his wife, sister, or daughter forced before his face.

other side, if the enimie should preuaile (which we little doubt, and *God*, I trust, will neuer permit) what protection shall they haue by their *Catholike Religion*? They see the pretended *Catholike* armies in *France*, spare not the like *Catholikes* being their owne countrey men; what fauour can *English Catholikes* then expect of a forreine army? especially of the *Spanish* souldiour, who in the opinion and report of those nations which haue felt his furie, and endured his yoake, is very hardly thought of, and almost infamous for his pride, insolence, crueltie, rauishments, and such like kindes of violence, without regard of estate, religion, decree, or calling, wheresoeuer he getteth the maistrty? And if these be his natural properties generally to all men, how much more will malice augment his furie towards our nation, to whom the very name of an *English man* is no lesse odious for the enuie of our vertue, and valour, then the the name of a *Spaniard* is vnto vs, for the report of his vice, and insolencie? Small fauour or curtesie (God wot) is an *Englishman* to hope for at a *Spaniards* hand, be he neuer so *Catholike*. The *Spanish* souldiour, where he is lord, neuer vseth to aske (or to heare) whose wife is this? whose daughter, whose sister, whose house or goods these are: A *Catholikes* wife, daughter, house, & goods, are as sweete to him, as another mans. And what pleasure would this be to an *English man*, whatsoever his religion be, to see his wife forced, his sisters

sisters rauished, his daughters deflowred, his house sacked, his goods pilled and spoyled by a stranger before his face? yea, and his own throat cut, if he but offer to make defense? Such is the fury and violence of the soldiour, especially of the *Spaniard*. What auaieth him then the name of a *Catholike*, if it please the lyon in his rauening mood, to take the hare for an asse, because hee hath long eares? To whom shal his headlesse body complaine for redresse?

And is this the goodwill you beare to your brethren and *Catholike* countrey men (*M. Doctor*) that you would allure them to the bringing in of their own assured calamity, & vtter ouerthrow? They loue you better, I am perswaded, yet not so well, as to cast away themselues, and all theirs, at your request & counsell. They are professors of your religion, but wil be no partakers of your rebellion. They like to be of your fraternity, but not of your conspiracie. They can be content to heare your doctrine: but you must be content to let the prefer their own safety. They see *Religion* is not the quarrell, that can stir vp forrein forces to an inuasion, with such terrible threatnings of vtter raising and depopulation of themselues and their countrey, but meere malice and reuenge of priuate grudges, with a greedy thirst after the spoile and sacking of a rich and plentiful countrey. They could wish with all their hartes that the *Catholike Religion* might preuayle and flourish in their countrey: but they will striue

D. Allens
kindnes to
his *Catholike*
countreymē.

Religion is
not the *Spaniards* quar-
rell to Eng-
land.

All our liues
and liberties
and the weale
and freedom
of our coun-
trei depend
vpon this
quarrell.

with hart and hand both to defend their owne liues, and liberties, and the weale & freedome of their countrey, which they see are al assaulted, all in perill, & all likely to be lost, if forreine powers should get the conquest of their countrey.

Is this then so easie a matter thinke you, *M. Doctor*, to perswade your *Catholike* countrey men vnto? For mine own part, I am of another mind, & so shal you find the also, I doubt not, if euer the matter come to triall. For, admit they bare so malicious minds towards her Maiestie, as you giue good cause to suspect, yet they are *English* men, and if they beare *English* hearts in their bodies, they wil neuer endure a stranger, much lesse an enemy, especially so insolent, cruell, and intollerable an enemy, to tyrānise ouer their countrey. And if they were so void of al duety, piety, humanity, good nature, & manhood, as to betray their liege Souereigne, abandon the defense of their deere countrey, & to abiect their minds, honor, & reputation, & subiect their names to euerlasting infamie: yet that inward working of naturall loue, affection, & care of themselues, their wiues, their children, their parents, and kinred, yea of their own liues, & liberties, (which lye al vpon the stake) wil be continually knocking at their bosomes, at their heads, & at their harts, to stir them vp to the withstanding of their own calamities.

To the force
of D. Allens
Perswasions.

But as we haue considered somewhat of the persons, whom *D. Allen* chiefly goeth about to perswade by this pamphlet: so let vs now examin

a litle the force and weight of his persuasions.

After a long dehoration of the Q. Maiesties liege subiectes from her seruice in these warres, (which it pleaseth him to terme vniust) and persuasion to them to reuolt vnto the other side, for *Religiōs* sake, with diuers circumstances tending wholly to that purpose, wherein he vseth onlie his owne authoritie for reason: amongst the rest, to mooue them thereunto the rather by examples, he citeth out of *Eusebius*, *How for refusing to commit Idolatry by sacrificing vnto Idols, and in particular for disobeying the Emperour Maximinus his commandement therein, the famous Colonell S. Maurice with the whole legion of Thebes, sustained most glorious martyrdom.* As diuers others did vnder *Iulian the Apostata*, and the like: And many noble soldiers, for that they could not exercise their *Christian vsages*, partly were driuen to abandon their profession in displeasure of their Princes, and partly were licenced to depart: &c.

D. Allen examples cited out of *Eusebius*, to persuade the *Papists* to reuolt for Religion.

Marke, I praie you, the force of these examples, and how well they serue the purpose, for which *D. Allen* citeth them. We see not by them, that anie of all these valiant *Christian Soldiers*, whom he mencioneth, did euer reuolt from the Princes whom they serued, or take armes against them; which is the purpose whereunto they are cited: but rather, that to auoide superstition, and the abhominable seruice of Idols, they forsooke their profession, their Countries, yea and their liues also,

Some abandoned their profession, some their Countries, & some suffered death for Religion's sake, but none reuolted, no not from *Heathen Princes*, nor from *Iulian the Apostata* himselfe.

before they would offer to reuolt to their Princes enemies.

Yet see the oddes betweene the persons & cases. They were Soldiers, and were vrged to forsake the true *God* & to commit Idolatry, yet rather endured death then they would offer to reuolt from a Hea-then Prince, notwithstanding hee would haue enforced them to renounce *Christ*: And yet *M. Allen* goeth about by these examples, to persuaade subiects, to Rebell against their naturall Prince, becoming a *Christian*, neither compelling, nor commanding them to forsake *God*, but endeououring by all good & godly means to draw them to the true knowledge and worship of *God*, from the blindness of superstition and Idolatry. Is not this a straunge thing, to see a man so learned, as hee is esteemed to be, so much to ouershoote himselfe, in offering such euident abuses, to seduce those with whom his credit may preuaile?

The *Queenes Maiestie* doth not driue anie from the seruice of *God*, but endeou-
reth to draw all men from Idolatry to the true know-
ledge & wor-
ship of *God*.

Another trim argument of *D. Allens*, to encourage the *Papists* to re-
uolt.

That *God* fighteth him-
selfe, for the
defense of his
owne cause,
and of the
right.

Yet hath he another argument as fit for his purpose as this, wherein hee encourageth the *Eng-lish Catholikes*, and such as are pliable to his persua-
sions, to reuolt from her Maiesties seruice vnto the pretended *Catholike* partie, by mention of the great victories and happie successe, which *God* giueth vnto those, that with their armes vp-
hold and mainteine the true *Religion*, declaring also that *God* fighteth himselfe for the defense of his owne cause and of the right, which (in mine opinion) can bee no encouragement, but ought

ought rather to be a great terror to the *English Romanists*, for enterprising to take armes against their gracious Souereigne.

For first looking into home examples of the like sort, within their owne memorie, they know what befell vnto the two late Earles of *Northumberland*, and *Westmerland*, and the rest of that rebellious faction: who hauing entred into the like conspiracie, and for the like cause that *D. Allen* now so much recommendeth vnto his *Catholike* Countreymen, and hauing made a verie strong partie, in seuerall partes of the Realme, and sodeinly raised a great power of the greatest strength of the *North of England*, were notwithstanding by the prouidence and assistance of *God* (for it is hee onelie that giueth victorie, not the strength of man, or of Horse) within verie short time ouerthrowen, dispersed, and scattered, the most and principallest of the Ring-leaders taken, and executed according to their desert, and the rest driuen to abandon their Countrey, and to llue abroad like outcasts and vagabonds.

The rebellion in the *North* by the Earles of *Northumberland*, and *Westmerland*:

For the same cause that *D. Allen* here so much commendeth. The *Rebels* by *Gods* power and assistance ouerthrowen.

They remember likewise since that time what became of the *Romish Catholike* Forces (whom I before mencioned) which landed in *Ireland* in the yeere 1580: who as they came in defense of the same cause, and of the same Religion, so found they euen the same encounter, in so much as few of them (I thinke) returned home, to boast

The Inuasion in *Ireland*, Anno. 1580. vpo the same cause & quarrell.

or

The successe
of these *Re-
bels and Inua-
ders* doth)by
D. Allens own
argument)
both shew the
cause to bee
naught, and
warneth our
*English Pa-
pists*, for the
like cause not
to enter into
the like acti-
on.

The ouer-
throws which
haue lighted
vpō the K. of
Spaines Rebels
(as *D. Allen*
saith) ought
to terrifie all
men from
Rebellion.

A note of cer-
taine ouer-
sights in *poli-
cie* escaped
this great *po-
litician* in this
Pamphlet,
which is mere
politike.

or make report of their victorie.

If then this position of *D. Allens* perswasion bee true (as it is most true) that *God* fighteth for the defense of true Religion, and of the right: the *English Catholikes*, and all men els, may see by these examples, that the cause was naught and vniust, and the Religion corrupt and false, in the defense whereof these armies were so discomfited: & may likewise bee warned by their successe, to take heed how for the like cause they enter into the like action.

Secondly, the examples which *D. Allen* reciteth of the ouerthrows, which haue happened vnto the K. of *Spaines Rebels* (as hee termeth them) in the low Countries: what doe they els but admonish all *English* men to beware, how they rebell or stirre in armes against their lawfull Soueraigne; seeing ouerthrow and confusion threatened as a iust recompence of rebellion? And if our *English Romanists*, or anie other whosoever, her Maesties naturall subiects, will but duely and vprightly consider of these arguments, though brought by *D. Allen* to a contrarie purpose: I doubt not but they may bee thereby sufficiently dissuaded and discouraged, from all such wicked and vnnaturall attempts.

But, because this Pamphlet of *D. Allens* (is as we haue shewed you) altogether politike, tending not so much to the defense of the action which he pretendeth, as to a further purpose, which I haue also discovered herein: it shall bee no great labour to me, but some reproofe to him, to note in a word

or

or two, before I make an ende, some oversights
euen in pollicie, escaped this great *politicien*, euen
in this small Pamphlet, which is nothing els but a
packet of politike driftes, composed for a prepa-
ratiue vnto mischiefe.

And first to beginne with the whole argu-
ment of his perswasion, affirming it to be lawfull
for the subiect in cause of *Religion* to reuolt from
his Soueraigne: what doeth it els but giue war-
rant and defense to the people of the *low Coun-
tries* in resisting the King of *Spaine*, (though he
were, as *D. Allen* supposeth him to bee) their
lawfull and vndoubted Soueraigne, and conse-
quently to the actions of all such, as hitherto
haue, or hereafter shall yeeld them anie succours
or assistance against him? For it is well knownen,
that the first and principall matter, wherewith
they founde themselues agreed, was the re-
straint of *Religion*; for that they might not free-
ly vse and enioy the libertie of their conscien-
ces vnder him. Which beeing the true ancient
Catholike, and *Apostolike Religion*, clensed from
the dregges and superstition of the *Romish Church*,
it was and is lawfull for the people of those
Countries (by *Doctor Allens* position) for defense
of that *Religion* to take armes against the King
of *Spaine*, though hee were their rightfull king,
and consequently for vs, or anie other, in that
lawfull quarrell to assist them. Thus the poli-
cie which *D. Allen* contriueeth to impeach vs one

His whole ar-
gument of re-
uolt for *Reli-
gion*, a war-
rant for the
reuolt of the
*low Countrey-
men*, and con-
sequently for
all that assist
them, against
the *K. of Spaine*

Their first
discontent-
ment for *Re-
ligion*.

N

way,

way, is not only a defence vnto vs in the principall cause, which he impugneth, but as great an impeachment to his owne Patrone.

D. Allens
wordes may
be preiudiciall
all to the K. of
Spaine, his Patrone.

Another ouersight in policie, which I note in *Doctor Allens* Pamphlet, is, that in the whole discourse throughout, wheresoeuer he speaketh of the people of the *low Countreys*, hee termeth them *Rebels and Heretikes*: which termes, as they cannot but bee verie scandalous to the people, so may they bee verie preiudiciall to the K. of *Spaine*, whose partie he so much fauoureth.

For where the Duke of *Parma* hath long endeououred, and still doth, by such factors and secret practisers, as he hath among the States of the countries, to win them by faire meanes and inticements to the obedience & subiection of the K. of *Spaine*: what a hindrance may this be to that practise, where the people shall see themselves reputed & published *Rebels & Heretikes* by so great a man as *D. Allen*, a *Cardinall*, & professed *Aduocate* to the K. of *Spaine*, whom they may imagine, for his credit, calling, and adherencie with the King, to know better then themselves, what opinion is held of them, & what minde towards them, by the King, and not to cast out such words at randon, of his owne meere intemperancy? What may they gather of it? or what construction may any man in reason make of it?

What construction the
low Country-men may
make of it,
that *D. Allen*
openly termeth them
Heretikes and Rebels.

This onelic may they well thinke with themselves. All is not gold that glistereth, and within a faire bait, may bee hidden a foule hooke. And how-

howsoever the *Duke of Parma* in the behalfe of the King (his Maister) allureth vs with curtesie and faire promises (as it standeth with good policie for him to doe) if hee may by that meanes draw vs home to his obedience, yet hauing once gotten vs vnder his hand, it is doubtfull how hee will intreat vs. For the wound which wee haue made him by these long warres and infinite troubles, charges, and expenses, is so great, as it can neuer bee so cleane healed, but there will still remaine a foule skarre, which will put him alwaies in remembrance of the hurt hee hath receiued by vs: so that though it bee for the present in shew forgiven, yet wee may well assure our selues, it can not in heart bee for euer forgotten: neither is it wisdom to trust a reconciled friend, much lesse a scarce reconciled Lorde, that hath our liues and all at commandement. Besides, this may also be a *caueat* vnto vs to be the more circumspect how we trust him, that we see euen whilest he is yet seeking to win vs, his deuote fauourers, & such as for their credit vwith him, are priuy to the estate of his dealings, & opinion of vs, doe not sticke openly to call vs *Rebels & Heretikes*: how much more then may vve assure our selues, that we are in inward account so esteemed by him? And if hee hold vs for *Heretikes*, what faith or promise wil he keep with vs, vvhē vve are once fast in hand? If *Rebels*, vvhāt other thing are vvee to expect at his hands, then the flat reward of *Rebels*? Thus may D.

*A Maxime of the Papists,
That there is
no faith to be
kept with He-
retikes.*

Allens termes (and not without great reason) kindle, or at the least encrease such a suspition, in a subtile, ielous, and wauering people, alreadie doubtfull of their securitie, as may frustrate all the *Duke of Parmaes* earnest endeouours, and secrete practises for the reclayming of those Countreys, and greatly endamage the King of *Spaine*, his owne Patrone. For in truth, that people is verie apt, and hath good cause vpon former experience to bee suspicious in this case, by how much the more likely it is, these verie termes may drawe them into a further ielousie of the Kinges meaning towards them: which occasion *Doctor Allen* should not in policie haue ministred, to the preiudice of his *Catholike* Protector.

3 Now for the whole latter part of his Pamphlet containing the perswasion of reuolt, iudge, I pray you, what policie it was for him to enter into that argument, in such open sort, and in so dangerous a season. For where his purpose and whole intent therein is, to stir vp his *Catholike* countrey men against her Maiestie, to the aide and assistance of those forrein forces, which are prepared for the inuasion of her & her Realme: see if the very meanes which he vseth to attaine vnto his purpose, do not giue sufficient occasion to preuent and cleane cut off the accomplishment and ende of his purpose, for which he vseth the. For when her Maiestie shal see an open perswasion vsed publikely vnto her subiects (espe-

The meanes which *D. Allen* vseth to effect his purpose, is a most likely occasion to preuent and defeat his purpose.

(especially those that are of the *Romish Religion*) inciting them to reuolte from her obedience, to ioyne with her enimies against her, and to employ their vttermost forces to the bereauing of her both of kingdome, and of life, with a iustification of the action, drawne from the authority of their holy Father the *Pope* (which their ignorant and superstitious *deuotion* hath by all likelihood perswaded them, that it were damnable for them to disobey:) and published by a principal pillar of their Church, the credit of whose *Cardinalship*, is likely inough to preuaile with the, euen against their owne knowledge, nature, and spirit: when her Maiestie (I say) shall in so perillous a time and expectation of inuasion, see so great a danger imminent ouer her, by her *Romish Catholike* subiects, and (as it were) a plaine denuntiation and threatening of the vter ruine & ouerthrow, both of her selfe and her whole state, to be doubted (or rather certainly expected) at their hands, will it not make her looke better to her selfe, and streighter to those *Catholikes*? Nay, being thus warned, as she may well be, by this perswasion of *D. Allens*, what can she do lesse (if she wil do but that, which in reason & in all good policie she may, and is by this pamphlet admonished and whetted on to do, for the preservation of her selfe and her kingdome) then prouide speedily to cut such *Catholiks* cleane of, and to roote them

His pamphlet
a good occa-
sion to her
Maiestie to
looke straight-
ly to the Pa-
pists.

D. Allens dea-
ling might
well and iu-
stly prouoke
her Maiestie
to take a se-
uerer course
with the pa-
pists, & not
for Religion,
but for the
better esta-

N 3

out better esta-

blishment and assurance of her selfe and her estate, especially considering her great dangers past, and seeing the perils imminent, and dayly threatened vnto her by them: but *Clemency* hath euer preuailed with her, which God continue till, so that it may be with her safety.

out of her countrey, and not to nourish any longer so manye and so venomous serpents, yea such pestilent *hydraes* in her bosome, by whom such assured daunger and mischief is portended and threatened towards her? At the least, if her princely nature and clemencie, which hath euer hitherto but too much preuailed with her in the like cases, will not suffer her to vse that meanes, which *in reason* weremost fitte and necessarie for her best assuraunce: yet the naturall and due care of her owne safety, and the weale publike, must of necessity inforce her, at the least to disarm, and vtterly disable them from doing harme. By which meanes *D. Allen* (I trust) shall at the least be disappointed of his purpose (for any assistance his *Catholike* brethren here, shall be able to yeelde vnto his *Catholike* king, against their liege Soueraigne) euen by occasion of his *Religious* perswasions: which, if her Maiesties mercie were not greater then his wisdom and foresight in this point, might bee a meane of more displeasure and harme vnto the *English Romanists*, then either *D. Allens* counsell, or the king of *Spaines* forces, or the *Popes* blessing, will euer be able to repaire. And for this might they thanke *D. Allen*, whose prophane policies turne to the confusion of his own frends and folowers.

The *papists* are much beholding to *D. Allen* for prouoking her Maiestie by his pamphles, to deale hardlyer with them, then any protestant would wish.

A brieue recapitulation of the premisses.

Now, to growe towards an end, and to giue you a brieue remembrance of that which hath bene:

bene alreadie spoken: you haue herein scene,

1 First, all *D. Allens* arguments, brought in his pamphlet for the iustification of the deliuering vp of *Deuenter*, particularly answered and confuted, the fact of Sir *William Stanley* and *Torke* (by his owne *position*) proued plaine *treason*, and all her Maiesties actions in the low *Countries* (or otherwise) towards the k. of *Spaine* (by *D. Allens* owne arguments, assertions, and authors) proued most lawfull, iust, and honorable:

2 Secondly, his most wicked and malicious mind and practise, against her most *Excellent Maiesie*, and the whole *State* and *Coun- trey*, most plainly and euidently discovered; together with his cunning order, methode, and meanes he vseth to attaine vnto his trecherous purpose: his slanderous defamations of her Maiesties most princely and godly actions, and of her ministers and countrey, most truly and iustlye refuted, and rebanded vpon himselfe and his partie: and his *holy fathers* authoritie to depose *Princes*, together with his warrant for the *subiectes* disobedience, vtterly disproued & ouerthrowne, not onely by sundry authorities, both of the holy *Scriptures*, and of the ancient fathers and Doctors of the *Church*, but also by those very examples, which *D. Allen* himselfe produceth, for his best confirmation thereof:

Third.

Thirdly, his seditious and vngodly perswasions vnto her Maiesties naturall borne subiectes, shewed to be most deceitfull, corrupt, malicious, and such as ought to haue no force, being ground-
 ed vpon such examples and arguments, as doe rather inforce the contrarie: and his policies so prophane, absurd, and vnaduised, as (being measured by the line of right consideration) they turne wholly to the aduantage of them, against whom they are intended, and to the great preiudice of himselfe, and his associats.

Notes to be considered both in the whole, and in euery particular.

In the first what facts, & persons D. Allen defendeth.

The fact, treason.

The persons discontented, disloyall, and ingrate.

Wherin, that you may the better perceiue by the whole course of his dealings, and euery particular point thereof, the honest and religious mind and disposition of this *Cardinall*, you are in the first to consider the lawdable and high renowned fact, which he taketh vpon him in this pamphlet to defend and extoll, and the worthy and famous persons, for whom he offereth himselfe an *Advocate*, and broacheth his best vessels of *Rhetorike*, with his ruinous and decayed eloquence to solemnise, & proclaime their veluct-headed *vertue and deuotion*.

Touching the fact, I neede not by bitterness of wordes to augment the infamie thereof, being not onely most apparant of it selfe, but by *D. Al- lens* owne assertions also proued, most traiterous, dishonorable, and infamous.

For the persons, I rather remember them with pitie, then pursue them with malice: that the one

one of them being of an ancient & noble house,
 a man well frended and greatly fauored, and Sir W. Stanley
 then euen in the ready way of aduancement, ley.
 should (of a meere discontented mind) deceiue
 the expectation and good opimion of his gra-
 tious Souereigne and honorable frendes, and
 preuent his owne good happes : the other R. Yorke.
 hauing in former times lead a loose and disso-
 lute life, and played some slippery partes, to
 the touch of the best ioynt in his bodie, and In the low
 yet hauing afterwarde found extraordinary countrys,
 frendship for the sauing of his life, and saluing
 of his former trespasses, and being now recei-
 ued into some fauour, and credit aboue his de-
 merits, should (of a vagrant humour, and vicious
 disposition) retorne with the dogge to his vomit,
 and with the swine to his former filth and wic-
 kednes : and lastly, and especially, that both of
 them should vnto the foule attaint of *Treason*,
 adde the most odious and shamefull guilt of *In-*
gratitude, the one of them in betraying his L. and
 Maister, by whom, and through whom he had re-
 ceiued all his honour and preferment, and grea-
 ter was to receiue, if his disloyalty had not pre-
 uented it: the ^a other in betraying his most ho-
 norable ^b benefactor, of whom he had receiued
 sundry fauours and great benefits, and by whose
 speciall meanes he had receiued his life : both of
 them in betraying their *Generall*, which had
 trusted them both, aboue their desert : both of
 them

Ingratitude.

Sir W. Stanley
some time
seruant to
the E. of Lei-
cester.

^a *R. Yorke.*

^b *The E. of*
Leicester.

them in preferring the present gaine of some few crownes, before the respect of their own consciences and reputation, their duty & allegiance vnto their most gracious Soueraigne, and the honor of their countrey.

But it were but a small glorie, to insult vpon the miserable, and lesse pleasure it is to me, to oppresse them with reproches, whom their own doings haue already cast downe to the lowest dungeon of discredit. I will therefore onely bewaile their want of grace, not afflict their persons, by rubbing ouer the rawe skarres of their freshe woundes, not yet fullye skynned.

And these (forsooth) are the *famous facts*, which *D. Allen* so highly commendeth: these the *honorable persons*, whose Orator he maketh himselfe, to declaime of their praises. And no maruell if an *Archtraytor* defend *Treason*: for if *Treason* should haue no defense, his owne fact were the more infamous: and if the inferiour *Traytors* be so highly extolled, how much the greater is his own glory?

An *Archtraytor* must needs defend *Treason*.

In the second, what actions and persons he inueigheth against.

The actions already proued godly, vertuous and honorable.

In the second, you are to obserue the actions, which he setteth himselfe to impugne and discommend, and the persons against whom he opposeth himselfe, and shooteth out the most venomous sting of his slaunderous and blasphemous tongue. The actions, such as by the aduersaries owne arguments, affirmations, and authorities, haue

have bene already sufficiently iustified against his false calumniationes, and are in themselves most apparent godly, vertuous, and honorable:

The persons so sacred, so religious, so vnspotted, so far aboue all blemish of detraction, as *Malice* it selfe cannot name without reuerence, nor thinke on without trembling; and such, as *D.*

The persons, sacred, religious, and vnspotted with reproach.

Allen is by Gods owne worde expressely forbidden, not onely to speake, but so much as to imagine euill of, in thought. Yet such is

Exod. 22. 28.
Ecclesiastes.
10. 20.

the corruption of his mind, the disobedience of his heart, the neglect and contempt he hath of Gods commandement, as no regard of *vertue*, no respect of *civility*, no feare of God or man, can restraîne his outragious intemperancie. But herein hath he obserued *Decorum*, and shewed himselfe in all pointes like himselfe: for he that hath professed himselfe an open patrone of vice and trecherie, and a cannomiser of disloyall traytors, it fitteth best his person and quality, to obiect himselfe as a sworne aduersarie to all honorable, godly and religious actions, and a malicious and slanderous defamer of all true noble, vertuous, and renowned personages.

He that is a professed patrone of vice, must needs be an open enemy to *Vertue*.

In the third, you are to note the nature of the thing, whereunto he goeth about to perswade you, that is, to *renolte from the due obedience and seruice of your Soueraigne, to rebell, and to take armes against her, & your countrey*: a thing first, in it selfe, *vnlawfull*, displeasing to God, and repugnant

In the third, what it is, that he perswadeth you to.

A thing vnlawfull, and repugnant to Gods word.

Vnnaturall
and odious
to the world.

Most hurtfull
and pernicious
to your
selues.

Fit for such a
perswader.

In all, you are
to consider
his fraudulent
dealings and
impostures.

vnto his word, as hath bene by sundry argumētts, and expresse authorities of *Scripture*, manifestly declared vnto you: secondly, for the effects, vnnaturall, odious, and infamous throughout the whole world, as being the most pestilent disease of the bodie politike, the greatest enimie to ciuill gouernment, and the dissoluer of all humane society: thirdly, for the intent, most dommageable, and vtterly pernicious to your selues, as tending directly to the very ruine and ouerthrow of your peace, liberty, welth, prosperitie, and finally in a word, to the extreme miserie, calamity, and destruction of your selues and your countrey.

A fit perswasion for such an aúthor, wherein he hath shewed himselfe hitherto no changeling, that he might at the least purchase vnto himselfe the commendation of constancie, though it be but in meere lewdnes, and shamelesse impietic.

Lastly, for a full consummation and accomplishment of his prayses, you are in all and euery particular of this his pamphlet throughout, to cōsider (that which hath bene heretofore in sundry places noted vnto you) his fraudulent and indirect dealing, not onely in the *fallacies* and *Sophistications* of his arguments, but also in the open falshood of his affirmations, and especially in his peruerting and wresting of the holie histories, and examples of *Scripture*, to his seditious and wicked purposes. Which if any (vpon the good opinion they haue conceiued of *D. Allens* integri-

integrity & zeale in religion) do thinke not to be intended by him to the deceiuing of them, they do therein vtterly deceiue themselues. For it standeth not with reason or common sense, for anie man to belecue, that he will make it nice or deintie, to abuse the ignorance or credulitie of men, which maketh it no conscience to abuse the most sacred and holic word of the eternall *God*.

He that maketh it no conscience to abuse *Gods* word, will not make it deintie to abuse mens credulitie.

But herein hath he (I saie) duely and orderly accomplished his course, with such equalitie, proportion, and vniformitie in all points, as the middle appeareth in each respect answerable to the beginning, and the ende vnto both: insomuch as the Authour hath effectually shewed himselfe not to haue degenerated in anie point, from his first humour & disposition: but that you may rightly say of him (for so much as he hath declared in this pamphlet,) that if there be one good zeale, motion, or affection in him, there is neuer a bad.

D. Allen vniformitie in all points of his Pamphlet.

If anie man thinke mee to haue been more earnest and bitter in speeches against the man, then I heretofore promised and professed, let him impute it to the bitterness of the argument and occasion, for I protest I haue not in any thing inueighed against the person, but against his wicked, malicious, and pestilent practises: which I know no subject well affected could with patience endure to think vpon, and I my selfe haue beene enforced to command my selfe temperancie, in repeating and answering them, labouring in no wise to discredit him, but endeououring wholly to discouer his double and de-

No hard speech vsed against *D. Allen*, but against his malicious & wicked dealings.

Deceits and
impostures,
the onelie
meanes to e-
stablish their
Antichristian
Monarchy.

celtfull dealings, his irreligious and prophane policies, and his euident abuses and impostures: which hath been euer hitherto the onlie meanes, that not hee alone, but all the rest of the same sect haue vsed, to seduce men from the *Truth* to the following of their faction, for the setting vp of their *Antichristian Monarchy*. For that is the verie marke they shoote at, to make themselues Lordes, and Rulers of the world, and to draw as well the authoritie of the sword, as the custodie of the keyes, into their owne handes, and to bring all Kinges, Princes, Emperours, and all Ciuil powers, vnder their subiection and obedience.

The restraint
of the *Scriptures*
from the
people, to
hold them in
ignorance.

Which knowing at the first that they could not by anie meanes bring to passe, if the word of *God*, (which is directly against their purposes, and beateth downe their intolerable pride, and ambitious desire of *Souereignie*) should once bee made publike and common to the people, whereby they might be able to discerne their doctrine, and finde out their errors and abuses: to keepe and restraine men from that knowledge, they endeououred first to suppress the holie *Scriptures*, by prohibiting them to be published in those languages, wherein the people might read and vnderstand them: teaching the people, that it was not conuenient for them to meddle with the *Scriptures*; but that it was sufficient for them to relie wholly vpon their doctrine, and necessarie for their saluation to belecue what they taught, and to fulfill what they commanded.

manded. So by this meanes might they teach whatsoeuer they would, for who could controll them? and whatsoeuer they taught, the people were bounde to beleeue, vpon paine of damnation; for who durst offende his Ghostly Father?

If anie true member of the *Church of Christ*, stirred vp by the spirite of *God*, and an earnest zeale of his word, to encounter their wicked proceedings, and to hinder the kingdome of *Antichrist*, did put himselfe forward to reprove their errors, rebuke their abuses, and sincerely to teach the word of *God*, and due administration of the *Sacraments*, according to the true institution of *Christ*, and the doctrine of the *Apostles* and the *Primitiue Church*, endeououring to communicate vnto all men the knowledge of the truth: they forthwith condemned him for an Authour of new doctrine, a sower of sedition, and (to make him the more odious vnto the world) proclaimed him for an *Heretike*, thundring out their *Bulles, excommunications, and curses* against him, and all to the ende that men might not incline to him, nor giue anie credit or regard to his teaching, whereby they might come to the knowlege of the *Scriptures*, and to the discouering of their *Popish* abuses, and impostures.

Now, whē they see these policies no longer auaille the, but that mighty *Princes* & whole *Natiōs*, moued by the inward vvorking of the holie *Spirite*, haue

Whosoener taught the libertie of the *Gospell*, & free vse of the *Scriptures*, was proclaimed by the *Papists* for an *Heretike*.

All to couer their abuses.

The *Papists*
proceed from
policie to
plaine force.

Deceit, their
only meanes
to perswade
men to their
purpose.

The *Papists*
restraine the
knowledge of
the *Scriptures*,
only to binde
men (by igno-
rance) to the
beleeuing of
their traditi-
ons.

haue caught hold of, and embraced the light of the *Gospel*, and thereby haue begun to descry their iugling and tromperie, and to fall away from their obedience; they flie now from policie to plaine force, and ioyneth the one with the other, and fall to inciting not only of naturall borne subiects, but of forreine Princes and nations, to ioyneth in armes against the defenders of the true, ancient, *Catholike, and Apostolike Faith*, only to the intent to reduce them to their former subiection and obedience, and to establish their owne *Antichristian Monarchie*. And what other meanes vse they to drawe them to the accomplishment of their vngodly, and woorse then *barbarous designements*, but euen their ancient and accustomed policie and practise of deceit, seducing them with false doctrine, and perswading them, those thinges to bee most lawfull, honourable and necessarie to bee done, *upon paine of damnation*, which are expressly forbidden by the word of *God*?

And can anie man then bee so senseles as to bee mooued by their persuations, seeing how first they haue noozled them in ignorance, and barred them the meanes, whereby they might haue come to the knowledge, to bee able to discerne of *trueth, and falshood*, only to the intent to binde them wholly to the beleeuing of their traditions: and now (hauing so Captiued their vnderstandings and iudgements with blindnes, as either they haue not the knowledge to descry their abuses, or at
the

the least haue it wholly restrained to the credit of their doctrine,) forbear not to impose vpon them anie falshood, that may further their ambitious purposes?

There is no man but knoweth that the plaine and simple *Truth*, which is euer able to iustifie it selfe, craueth no credit, nor feareth to be sifted to the vttermost: but it is *falsehood*, that seeketh corners, and vseth policie to creepe into credit, and refuseth to come to open triall. And why should then the *Romish Church* recommend ignorance vnto the people, and leade them on in blindnesse with their own traditions, restraining from them the reading and knowledge of the *Scriptures*, which is the true touchstone of *Religion*, if their doctrine were pure and sounde, and able to abide the touch? *Christ* biddeth all men search the *Scriptures*; why should they then forbid or hinder anie man to reade the *Scriptures*, but that they know the *Scriptures* condemne both their doctrine and dooings, and therefore feare to haue their falshood and wickednes discovered? Wherein they doe most of all, and most evidently condemne themselves (to the iudgement of all men, in whom there is anie iote of iudgement or common sense) bewraying themselves to bee *the children of darkenes*, *not of the light*, *The blinde, leaders of the blinde*, *Wolues in Sheepes cloathing*: And what better marke seeke ye to know them by, then the same verie marke, whereby *Christ* himselfe hath notified them vn-

The *Truth*
beggeth no
credit, nor fea-
reth sifting.

The *Papists*
owne doings
condemne
them.

Matth. 15. 14.
Matth. 7. 15.

Ibidem.

to you, that is, *by their fruites*? their pride, their ambition, their malice, their deceit, their imposture, their falshood, their prophaneſſe, to conclude, their plaine *Atheisme*? And can you (notwithstanding all theſe notes of them (giuen you by *Chriſt*) belecue them, or ſuffer your ſelues to be ſeduced by them?

D. Allen is neuer weery of an ill worke.

Terent. Andri.

But mee thinkes I doe euen ſee *D. Allen* himſelfe proceeding on with the reſt of *Dauus* his part, and ſaying to the *Pope* (his Maſter) *Deceptus ſum, at non defatigatus: Hac non ſucceſſit, alia aggrediamur via: I am diſappointed of my purpoſe, but not weery of my worke: Since this trick hath not ſerued our turne, let vs trie another.*

In trueth I doubt nothing of his good will, nor of his endeuour, neither yet of the readines of the reſt of that crue, to purſue this argument: for neither is this the firſt aſſault, that *D. Allen* hath giuen to the ſubiects fidelitie and obedience, neither is *D. Allen* the firſt and onely Champion, that hath ſtricken the firſt blow in ſo bad a quarrell, though none of them euer yet answered the encounter. But the beſt hope is, let him, or anie other giue the aſſaie againe, when, and as often as they liſt, I truſt they ſhall bee ſtill diſappointed, and in the ende weery, or cleane worne out: and when they haue attempted all the waies they can, they ſhall bee as wiſe, as they were in the beginning, and in the beginning, miſt, and ending, neerer to their owne ende, then to the ende of their purpoſe.

For

For *God* will neuer giue successe to so godles an enterprise.

As for this slender push of *D. Allens* Pamphlet, I hope there is not the holowest hart of all her Maiesties subiects, in whom there is either feare of *God*, sense of reason, or regard of his owne safetie, but that hauing seene his weake forces, his brittle weapons, his false fiers, and counterfeit engines, is sufficiently armed in himselfe with his owne honestie, faith, and loyaltie, to abide and withstand this feeble and forcelesse batterie.

But what shall I now saie to *M. Allen*, and the rest of our fugitiue Countrey men, that haue left their *Souereigne*, their Countrie, and their due-tie altogether, especially such as haue not onelie left them, but doe maliciously stirre vp all the meanes they can to ouerthrow, destroy, and vtterly deface them? Shall I whet my selfe wholly to inueigh against them? I know their deedes haue not only deserued it, but doe iustly prouoke me and euerie good subiect vnto it. But I will vse *Charitie*, euen where it is not to bee shewed. Shall I then in *Charitie* reprove them? I would they were as willing to heare reproofe, and as readie to bee reformed, as they haue been charitably, friendly, and brotherly admonished. Shall I labour to exhort and perswade them to the consideration of their due-tie, the repentaunce of their grieuous offences committed against

The English
Fugitiues sc-
ditionous dea-
lings deserue
more then to
be inueighed
against, of e-
uerie true sub-
iect.

Small hope
of conuerting
them by per-
suasion.

Psal. 2. 10.

their Soueraigne and Countrey, and restauration of their due obedience and fidelitie? I feare I shall but loose my labour, to cry to them *Resipiscite & conuertimini, Be wise and turne*, their cares are so close stopped, their hearts so ouerhardened, their mindes so maliciously bent against her Maiestie, their Countrey, and vs all. What shall I then say further to them? Alas, in so desperate a case, I can say no more, then *Doct̃or Allen* in his Pamphlet saith to his Countrey (but with a better minde and meaning towards them, then he doth towards vs,) *Alas* for them, and thrice *Alas* for them: for I doe euen from the bottome of my hart pitie their errour, I enuie not their *Religion*: I doe euen from the bottome of my heart bewaile their obstinacie, I hate not their persons. I doe euen from the bottome of my heart lament their miserable estate, I malice not the men: I wish better to them, then they doe vnto vs: I desire neither the spilling of their blood, nor the spoiling of their substance, but I pray, & pray hartily for them, *God* amend them, *God* lighten their eies, if they be blinde and doe not see, open their eares, if they bee deafe and cannot heare, turne their hearts, if they bee obstinate and will neither see, nor heare. *God* (if it bee his will) giue them grace to know his will, to acknowledge his will, and to conformance themselves to his will, that they may be heires of his euerlasting *Will*.

And

And to you (my brethren, countrey men, & fellow-subiects) what shall I say more then hath bene said? Shall I endeavour to exhort you to obedience, and to the loue of your prince, and defense of your countrey? Why should I seeme so much to suspect your obedience, your loue to your Prince, or your zeale and care of your countrey? Because *D. Allen* hath attempted by his perswasions to corrupt you, & withdraw you from the? Why, you see his perswasions are of little force, grounded vpon falshood, and contrarye to the word of *God*. But were they neuer so forcible, why should you be corrupted by them? An honest faithfull mind may well be assaulted, but will neuer be overcome with the corruption of wicked perswasions: Nay, there is vertue most shewed, where against the hottest assault is made the strongest resistance.

An exhortation to all her
Majesties
liege sub-
iects.

Vertue most
shewed in
withstanding
the strongest
assaults of
vice.

But why should you disobey, and reuolte from your princes seruice, and take armes against her and your countrey, as *D. Allen* exhorteth you to do? Whether vpon iust cause, or vpon discontentment? If vpon discontentment, you shewe your selues rebels, not to your *Souereigne* onely, but to *God* himselfe, in that you are not contented with his ordinance, but will strue to put it downe, and set vp a new ordinance of your own. This motion cannot proceede but of the deuill himselfe, the rebellious spirite, and mouer of all sedition.

There is no
iust cause,
to commit an
vniust act,

If you saie vpon iust cause, you deceiue your selues: for there can be no iust cause, to committe an vniust fact. If there might anie cause bee iust, who shall be iudge of the iustice thereof? Your selues? that were not fit: you are parties, and therefore partiall, and no competent iudges. Againe you are priuate men, and subiects, and therefore can haue no lawfull authoritie (in this case) to iudge? Who then shall be iudge to determine this cause? There is no lawfull power in this Realme, but your Souereigne, and her ministers: then if there be anie cause, you must open it vnto her, and submit both your selues and the cause to her iudgement, and reformation, and in the meane time continue in your due obedience, till the cause be decided.

But (you will say) your Souereigne is a partie also, as well as you, in the cause. So may she be, & yet a iudge. But to whose iudgement then will you appeale? there is none to be iudge ouer her, but *God*. Will you then be iudged by him? Indeed he is the highest iudge, and by him the whole world is to be iudged. And will ye be content to stand to his iudgement? I know you will not call him out of heauen, in person to iudge betwixt you: for you neede not: because he hath left his lawes and iudgements amongst you, here on earth, recorded in his owne bookes of the old & new testament, which may be sufficient to determine

mine this cause, without any further assistance, seeing that by them the whole world is to be iudged. Look then into his booke for his iudgemēt in this case, and you shal finde that he forbiddeth you absolutely (without exception of any cause) *to laye your handes vpon the Lordes annointed*: and commaundeth you as absolutely (without all manner exception) *to submit your selues aswell to your Prince, as to her ministers and inferiour gonnernours, to obey her, and not to resist her*, for if yee resist her, he telleth you that yee resist his ordinaunce, and shall thereby receiue to your selues iudgement.

1. Peter 2.
Rom. 13.

You heare now, how *God* in his holy *Scriptures* determineth this case directly against you, that you may not (for any cause) offer to lay your hands vpon your Souereigne, but that you must submit your selues vnto her, obey, and not resist her, vpon paine of iudgement. How then will you dare to lift vp your hands, and to take armes against her?

You may not
resist your
Souereigne.

But, if it were lawfull for you (as it is not) for any cause, to rise in armes against the Queens Maiestie, your liege & drad Souereigne, what cause (I pray you) would you pretend for your so doing? will you say *Religion*? Indeed *Religion* is the cause, for which *D. Allen* teacheth you, that it is lawful & honorable for you to take armes against your prince, & laboureth earnestly to periwade you therunto, such as are of his *religion*. But what
kind

A good *Religion*, that stirreth vp subjects to *Rebellion*.

Christ and his *Apostles* suffered persecution without either resistance or moving of sedition.

kind of *Religion* call you that, that stirreth you vp to *Rebellion*? You haue receiued no such *religion* from *Christ*, nor from his *Apostles*: for they teach you the contrary, both by their doctrine, and examples. They tell you that *you must submit your selues to your Soueraigne, obey, and not resist her.* They, when they were imprisoned, tossed, and turmoyled from place to place, reuiled, & stricken, yet neuer offered resistance against the Magistrates, neither moued, or attempted any sedition, nor entred into any conspiracy against the, but endured all with patience, as constant witnesses of the *Truth*: which is cleane contrarie to this *Religion*, which you professe. From whom then receiue you your *Religion*? from your holy father the *Bishop of Rome*? It may very well be; for it sheweth it selfe from whence it cometh. And is this the *Religion*, for which you will take armes against your Prince? Why, you see it is a *Religion* taken from man, and not from *God*, and therefore cannot stand. You see it is a *Religion* contrarie to the doctrine and *Religion* of *Christ*, and the *Apostles*, and therefore not the true *Religion*. Will you then take armes against your Prince in the quarrell and defense of a false *Religion*? you know not what you do, and that is also the fault of your *Religion*. For if you had giuen your selues to the reading of the *Scriptures*, and studie of knowledge, whereby you might haue bene able to giue an account of your faith, and knowne

knowne the ground of your *Religion*, and not learned so much, nor giuen so great trust vnto mens traditions: you might (with Gods grace and assistance) haue found out a sounder *Religion*. But then should you haue fallen from the precepts of your *Papish* teachers: But yet should you haue followed the commaundement of *Christ*, who biddeth you *Search the Scriptures*.

What fault find you with our *Religion*? Vve teach nothing, but what we learne out of the *Scriptures*: we hold constantly the doctrine of The Protestants Religion. our Sauour *Christ*, and of the holie *Apostles* in all pointes vncchanged, and by them we offer our selues to bee tried, and our *Religion*. And do you condemne the *Scriptures*, the doctrine of *Christ* and his *Apostles*? If you do, the whole world will condemne you: if you do not, how can you then condemne our *Religion*? Compare it with your owne, and, if you bee not ouer partiall, senselesse, or shamelesse, be iudges your selues, whether of the two is the founder.

We ground our *Religion* wholly on the word of *God*, you, more vpon the traditions of men: The comparison of the Protestants Religion with the Papists. we recommend vnto all men the knowledge of the *Scriptures*, for the direction of their life, and assurance of their saluation; your teachers restrayne from you the knowledge of the *Scriptures*, deliuering you their owne traditions, both for your instruction of life, and assurance of your

Q

sal.

saluation: we commend vnto subiects obedience, and fidelitie, to their Princes, they commaund subiects disobedience, and rebellion against their Princes. Denie anie part hereof, if you can: examine your owne consciences, if this be not all true, and then iudge your selues by the true cognisance of *Religion*, whether of the two is the true *Religion*. We flie not to armes to mainteine our *Religion*, for the *truth* is able to vphold it selfe, and hath *God* for her protector: Your *Religion* had neede to be aduanced by armes, els must it soone decaie, hauing neither *God*, nor the *Truth*, nor reason to mainteine it And will you then take armes against your Prince for defense of this *Religion*? No, no, if you doe, you deceiue your selues, you take armes against both your Prince and *Religion*, and (in defense of mens traditions and tromperies, vnder pretense of *Religion*) you seeke to ouerthrow the true *Religion*: wherein you rebell not onelie against your Prince, but against *God* himselfe, who is the authour and defender of this *Religion*.

They that take armes for the *Romish* religion, take armes against religion.

Christ teacheth subiects to flye, or suffer for *Religion*, not to rebell.

Christ teacheth you not to take armes, though ye were persecuted for *Religion*, but to flie: and if ye will abide and stand in the *Truth*, he willett you to suffer, like *Martyrs*, not to resist, like *Rebelles*. But you haue no such cause giuen you, either to resist, or to flie, for ye are not persecuted, but instructed: and if yee refuse to come

come to heare, ye are punished for your disorder and disobedience, not for *Religion*: for what *Religion* teacheth you to refuse, to heare the word of God preached? *Christ* saith, *My sheepe heare my voyce*: whose sheepe are you then? for you are none of *Christes*. If ye wil be of *Christes* flock, you must renounce that *Religion*, which withdraweth you from the hearing of his voice: for till then you cannot be his sheepe.

The *Papists* punished for disobedience, not for *Religion*.

Papists refuse to heare the word preached: *Ergo* they are not of *Christes* flocke.

Do you call th'execution of *Iustice* against your *Iesuits* and *Seminaries*, persecution for *Religion*? You do either ignorantlie mistake it, or flaunderslie misreport it. For none was euer executed for *Religion*, but for expresse *Treason* against her Maiesties person, as hath bene sufficientlie declared and published to all men. But (you will say) they did nothing but what *Religion* moued and bound them in conscience to do. I beleeue it, and affirme asmuch as you saie: & this is the fault, I warned you of before, in your *Religion*. A good *Religion* (ywis) that moueth and bindeth men to the committing of *Treason* against their *Christian Rulers*. Can you confesse so much your selues, and yet are ye so blinde, that you will not see the impietie of your *Religion*? Yet see your owne daunger, how in professing that *Religion*, you condemne your selues of *treason*. If your *Religion* tie the necessarily to *treason*, that hold it, as in truth it doth, (for they must either disobey her Maiesty, or not

The *Iesuits* and *Seminaries* executed for *Treason*, not persecuted for *Religion*.

Papistry and *Treason* inseparably vnited together.

Q 2

obey

obey the *Pope*;) how can you acknowledge your selues professors of that *Religion*, and not condēne your selues for traitors to your soueraigne?

Leaue, leaue therefore that erroneous and vngodly profession, and terme it not by the holie name of *Catholike Religion*, but meere blindnes and *Superstition*, being grounded vpon the vaine inuentions and traditions of men, so directly opposite vnto the word of *God*, so contrarie to the doctrine of *Christ* and his *Apostles*, and so inseparably combined and linked with *Treason*, as you cannot be either true *Catholiks*, *Christians*, or loyal subiects, so long as you persist in it. Pretend not the quarrell of *Religion*, against your Prince and *Religion*: for (assure your selues) if you will admit (as you ought) that onely to be the true *Religion* which is founded vpon *Christ*, the head Corner stone, there is no *Religion*, that alloweth so rebellious an action.

Peace, welth,
and prosperi-
ty, the bles-
sings of *God*,
and assured
tokens of his
speciall fa-
uour.

If you giue any heed vnto outward and *Ciuill* respects, consider with your selues the long, peacible and prosperous reigne of your Soueraigne, the like wherof your forefathers haue not seene, nor any age doth record. If long peace, wealth, and prosperity, be the outward blessings of *God* (as vndoubtedly they bee) whereby hee declareth his speciall fauour vnto that Prince & kingdome, which feare him, & worship him sincerely, and with whom he is well pleased, according to his word and promises in the *Scriptures*, al these

these maie be to you an assured argument, both of the singular fauour of *God*, vnto your Prince and Countrie, and of the true sincere *Religion* professed by them, wherewith I see is well pleased.

But looke yet further into the exceeding fauour of *God* shewed particularlie vnto her Maestie (I speake not of her rare and singular giftes of wisdom, learning, vertue, and other her excellent, and Princely qualities and perfections, both of bodie and minde, with all other Complements of nature, so abundantlie bestowed vpon her, as few ages haue euer knowen her equall, all which wee must yet acknowledge to bee the speciall graces of *God*) looke, I saie, into his gracious goodnes towards her, in protecting her from the manifold dangers and mischiefes attempted against her own person.

The singular fauour of *God* vnto her Maestie, particularly:

In protecting her from the malicious attempts of Traitors.

I know there is none of you ignorant, how often & sundrie times her deare life hath bin sought, and how neare the bloodie tortors haue been to the verie execution of their deuillish designement, some of them (more then once or twice) in necessity and priuate place, with their murderous weapons in their hands, euen readie to strike the deadly and cursed stroake of our calamitie, and their owne vtter confusion and damnation; had not *God* preuented it, by striking them with a sodeine trembling of heart, and astonishment of minde, for the preservation of his *annointed* seruant and handmaid. This you know to haue been attempted not

Her Maesties life sundrie times sought by Traitors, and miraculously preserved by *God*.

once, not twice, nor thrice, but oftener then either memorie serueth mee to repeat, or horreur of the villanie will suffer mee to remember : and will you not acknowledge the *Diuine* prouidence, and the fatherlie and louing kindnes of *God* vnto her *Maieſtie*, in ſo miraculouſlie deliuering her, euen out of the bloodie hands of the cruell Butchers, for the aduancement of his glorious Goſpell, and propagation of true *Religion*, by her faithfull and zealous Miniſterie : & on the other ſide, his iuſt iudgment and vengeance vpon the traitorous *Parri- cides*, in not onlie defeating, but diſcouering moſt wonderfullie (euen by ſome of their owne mouthes) their accuſed and damnable purpoſes, and bringing them to a ſhamefull end, for an example to all others of that ſort, to take heede how they enter into ſuch wicked conſpiracies ?

Gods iuſt
iudgement
vpo the Trai-
tors.

The murde-
rous Traitors,
all Papiſts, &
ſet on by the
Pope and his
Adherents.

And who haue bin the actors in all theſe tragical attempts, but onlie ſuch as you terme *Catholikes*, profeſſors of the *Romiſh Religion*, and ſuch as the *Pope* and his adherents haue inuicigled, and ſet on to execute their moſt impious and deteſtable deu- iſes, and (to conclude) ſuch as *Doct^r Allen* inti- ceth, and exhorteth you now to bee ? But what *Atheiſt* is hee ſo irreligious, what monſter of na- ture ſo barbarous, what Tyger ſo fierce and cru- ell, as can finde in his heart to laie his hand vpon the *Lords annointed*, to imbrue his murderous blade in the blood of a *Prince*, of a *Mayden Prince*, in whom is nothing but mildenes, clemencie,

vertue,

vertue, modestie, *Religion*, all kinde of Princely nature and excellencie? Whose royall Maiestie ought to be a terror to all traitorous thoughts, whose tender sexe ought to bee a safegard against all violent assaults, whose sacred vertue, a protection against all villanous attempts.

Let *Gods* especiall fauours therefore miraculously shewed vnto *her Maiestie*, and his exceeding blessings abundantly powred out by him vpon her Countrey, bee vnto you (as it is indeed) an assured argument, that her *Religion* is the true *Religion* acceptable vnto *God*, and conformable to his word: and let the vngodly and irreligious practises of the *Church of Rome*, to murder Princes, and mainteine *Rebellion* (contrarie to the word and will of *God*) be vnto you (as they ought to bee) infallible tokens of a false and counterfeit *Religion*: and let the greuous iudgement, and iust vengeance of *God*, inflicted vpon those abhominable Traitors, bee vnto you (as to your best behoofe it may bee) a terror from assenting vnto anie such traitorous, or *rebellious* enterprise.

The vngodlie
practises of
the *Romish*
Church, the
verie badges
of *Antichri-*
stian Religion.

Looke into the Histories of ages past, either of forreine *Nations*, or your owne *Chronicles*, and tell mee where you euer reade, or heard, or founde written, that *Rebells* did euer preuaile against their lawfull Soueraignes. Looke neerer into the examples of your owne Countrey

Countrey and within your owne memorie, and namely the *Insurrections* in the time of the late most vertuous Prince of famous memorie, *Edward* the sixt, against whom a rabble of rebellious subiects in sundrie partes assembled themselues, some pretending the quarrell of *Religion*, some of a *Common wealth*, and gathered mightie forces of manie thousands, to the great amazement of the whole Countrey, and the Prince a Child, yet what (I pray you) was the ende of their *Rebellion*, but speedie discomfiture, and confusion?

Rebels euer overthrowen.

The histories are ful of the like examples of all ages for what age hath not brought forth of both sorts, as well disobedient *Rebels* and miscreants, as honest and ducetifull subiects? but how different soeuer the causes and quarrels haue been (as there was neuer anie such action so bad, but had the pretence and colour of some good intent) for which the *Rebels* haue entred into Armes against their lawfull Princes, yet the ende hath euer (for the most part) been alike. For they that resist their *Rulers*, resist *God*, *Whose ordinance they are*, and those that resist *God*, *God* will confound them, & (which is most wretched and miserable) their infamie shall remaine vpon perpetuall record, for a spectacle to all posteritie. What hope haue you then left, to encourage you to so godlesse an action, to take armes against your gracious *Souereigne*? Doe you expect redemption (as you pretend *Religion*) through the meanes and assistance of forreine Forces? Nay rather assure your

Rebellion euer coloured with a good pretence.

your selues of certeine Captiuitie or destruction. For, if forreine powers should preuaile ouer your countrie, do you hope for aduācemēt at their hands in your countrie? No, no, your forrein Lordes will stand too much in doubt of your fidelitie towardes them, which haue not been faithfull to your owne naturall Prince, & Countrie, and therfore will keep you low inough for their own security: for though they loue your treason, yet they will not trust your traitorous mindes. So shall you be faine with your Countrie to endure the losse of your libertie, and in your Countrie become vassals & bondmend vnto *Strangers*: A iust reward for your vniust rebellion: And this is the best issue you are to expect of so bad an action.

A stranger
will neuer
trust him,
which hath
not been true
to his owne
Prince and
Country.

For, if your forreine auxiliarie forces goe to the ground, as I trust they shall, if euer they giue the attempt against *her Maiestie* and this Realme, looke you to goe with them also for companie (as you are well worthie) if you goe not before them; euen when soeuer you shal first offer to stir. For (I know) *English* men, how soeuer some few of the skumme and dregges of them (as of other *Nations*) may either of a discontented minde, or desire of alteration for hauock and spoiles sake, or through the lewde inticements of others, be stirred vp to sedition, yet they are all generally by nature most faithfull vnto their Prince and Countrie, and especiallie against forreine enemies, in a case of *invasion*, whereupon they shall see, lieth the hazard of the vniuersal ouer-

Englishmen
naturallie
faithfull to
their Prince
and Country,
especially a-
gainst a for-
reine Enemy.

R

throw

A good Cause
or for Papists.

throw of themselves and their Countrey. And therefore whatsoever you bee, that beare a Rebellious minde against your Prince and Countrey, and an vnnaturall affection to the partaking and furtherance of a forreine enemye, make sure account of this, that there shall not so soone be five *Rebels* gathered in a cluster to runne to their confederates, but there will bee fiftie true harted *Subjects* rounde about them readie to cut their throates. And doubt you not but the Magistrates are circumspect, prouident, and carefull inough, to set a good order and caution, for the timely preuenting of all such your pernicious purposes.

Rom. 13. 5.

Seeing then the assured issue of your rebellious attemptes (if anie of you should be so wickedly inclined) and the present danger and destruction hanging ouer your heads, mee thinks you should haue but litle courage, or comfort to stir in such a cause against your Prince & Countrey. But let not terror in these outward respects either onlie, or principally, driue you from disobeying or resisting of your Souereign, whom you are expressly commanded by *God to obey, not for feare, but for conscience*: but if there be in you *Religion* (as you pretend) shew your religion in obeying his word, and feare his euertlasting iudgements, if you disobey him. So shal your obedience to your Prince bee a willing, a hartie, a cheerfull, a louing, & a faithfull obedience, acceptable to *God*, comfortable to your Prince, and healthfull to your owne soules.

Now

NOW to such as are faithfull & true harted Subjects to her *Maiestie* (as I trust all are) I shal not neede to vse anie exhortation at all, because I know you are already so wel affected in hart towards your gracious Soueraigne, and so throughlie confirmed in your obedience and duetie, as there cannot bee more added thereunto by anie mans persuasions.

Therefore will I onelic giue you in a word such comfort & encouragement, as I haue receiued my selfe from mine owne conscience, to perseuer constantly in that obedience, & in the defense of *Gods* truth, our Princes safetie, & the weale & libertie of our Countrie.

An encouragement to all true faithfull Subjects.

You haue plainly vnderstood by this discourse, the malicious minde & purpose of *D. Allen* and his partie, against our Queene & countrey, & the seditious practises, and persuasions vsed by him in his Pamphlet, to the furtherance therof: which though (I know) they can take no hold of any of you, yet let vs take this benefit of our enemies, to make their doings our warnings, to arme our selues against their malice.

That they wish ill to vs, we need not doubt: their owne writings bewray it. That they intend ill towards vs, wee must needes suppose: their practises haue declared it. That they meane to attempt ill against vs, wee may well assure our selues: their preparations doe certeinlie confirme it. How then? shall wee bee dismaied at it? that were not manlike. Shall *Romish* and *Spanish* forces appall vs? That were dishonourable for

English men. Shall we be daunted with the feare of a forreign enemy? Then should we degenerate from the courage of our forefathers.

The oddes of
the quarrell.

Their forces are great: ours greater. Their threatnings are terrible: our valour is tried. Their pride vnmatched: our courage vnmated. Their malice deadly: our mindes vndaunted. Their furie vehement: our quarrell iust, godlie, honourable. They fight for reuenge, wee for defense: they for the spoile, we for our liues, and liberties: they for the *Pope*, we for *God*, and our *Prince*. And what is hee, nay, what is shee, that will not take armes, that wil not fight, that will not die in this quarrell?

The examples
of our ances-
tors vertue.

Our fathers haue vanquished forreine Princes: and shall not wee fight for our owne Prince? Our fathers haue conquered other Realmes: and shall not wee defend our owne Realme? Our fathers haue been Lords of other Countries: and shall we be slaues in our owne Countrey? What an alteration (or rather degeneration) would this bee in vs? how dishonourable to the *English* name and Nation? How iustlie might all other Nations reproach vs, and all succeeding ages record vs, for vnworthie *Subiects* of so worthie a *Prince*, degenerate *Children* of so generous *Parentes*, and infamous Inhabitanes of so famous a Countrey? Let vs therefore all of vs (seeing the quarrell is generall and common to vs all, for the defense of true *Religion*, our *Prince*, and our Countrey,) let vs all pre-
pare

pare our selues cheerefullie to th' encounter, let vs not respect the crie of wife, or childe, let vs respect their defense: let vs plucke vp our hartes, take vp our armes, and march hardilie to meeete with our enimie; let vs fight with him, let vs die vpon him, yea let vs seeke him, if he seeke not vs.

We do all owe *God* a death: how shall we better pay it, then in his quarrell? Our liues are all at our Princes commandement: how can they be better spent, then in her seruice? We are all borne for our countrey: why should we then refuse to die for our countrey? If we die in *Gods* quarrell, we shall liue in his kingdome: If we die in our Princes seruice, we shall liue in the memorie of all posteritie: If we die in defense of our countrey, our renowne shall liue for euer.

A *Heathen Poet* could saie to his *heathen* countrymen in his age, *Dulce & decorum est pro patria mori:*

„ It is a sweete and honorable death,

„ In countreys cause to spend our vitall breath:

And shall not we *Christians* thinke it most dishonorable for vs, to feare to die in the common cause of our *God*, our Prince, and our countrey?

Why, *D. Allen* himself, in his pamphlet, where he goeth about to discourage vs, by admonishing vs not to be emboldened by the *Memory* of our old *English* notorious battailes and victories, which in olde time were comparable to what prouinces or peoples were most famous; nor by th'esteeme or opinion

D. Allens
own encour-
agement.

(either true, or partiall) of our present strength and courage in England: what doth he but adde comfort and courage vnto vs, in stirring vs vp aswell by the examples of our forefathers victories, to imitate their vertues, as by the knowledge of our own strength and courage, to take hart and courage vnto vs?

Our Realme
neuer of greater
strength
then now.

Let vs then not cast away that encouragement which he giueth vs, rather let vs augment it by our own constancie of mind, and resolution. If the strength of our Realme were great in our forefathers times, it is now far greater: Nay, it was neuer so great in any *Princes* age, as it is now, God be thanked. And when our realme was not so strong, yet hath it conquered other Nations, and was neuer conquered by any, so long as it was true within it selfe. And now, when our forces are greatest, shall our faith bee least? when our state is most prosperous, shall wee bee most miserable? when our quarrell is most glorious, shall we bee most infamous? No, no, let vs link together in one mind, in one faith, in one force, let vs sticke together, fight together, die together, like men, like *Englishmen*, like true-harted *Englishmen*. Let vs all and euery one of vs shew our selues forward in aduancing this seruice of the common cause, with our substance, with our forces, and with our bodies also to the vttermost, as a great number of our faithfull countrey men in diuers partes of the realme,
yea

yea, whole countreyes, cities, and townes, and
 namely the honorable citie of *London*, haue
 done most ductifully, louingly, and honorably.
 Which I do the more willingly remember, not
 onely for the comfort of my selfe, and them;
 and euery good subiect, and to their great honor
 and commendation, but also for an incitement
 vnto others by their example to be stirred vp vn-
 to the like ductie and forwardnes. Wherein if
 we ioyne all, our hartes, armes, and forces togi-
 ther, like true and faithfull subiects, I am fully
 perswaded our, forrein inuadors, whensoever
 they come, shall find *England* the hottest countrey
 that euer they set foote in: We are likely inough
 to measure their *Spanish* Caslocks with our *Eng-
 lish* bowes, and their shoulders with our browne
 billes, before they measure our broad cloth with
 their long pikes. And before it come to that, I
 doubt not but some thousands of them (*God* be-
 ing our guide) shall cary their last message vnto
 their great grandfathers, the next way by water.

The ductiful,
 and honora-
 ble forward-
 nes of the
Londoners.

But what do I vse encouragement to the, that
 are of themselves most couragious, valiant, and
 euen caguer to fight? Yet let me adde this to
 your greatest comfort, *If God bee with vs, who
 can bee against vs*: And that *God* is with vs
 in this quarrell, let vs stedfastly assure our
 selues, howsoever *D. Allen* perswade the con-
 trarye: and let him and his partakers knowe
 that *God* is against them, and will bee, so
 long

The assurance
 of *Gods* assis-
 stance, our
 greatest co-
 fort.

long as they oppose themselves against the obedience of his word, the knowlledge of his *Truth*, & the light of his glorious *Gospel*. And that *God* may be with vs still, and continue with vs for ever, let vs humble our selves vnto him dayly and duely, with earnest and hartie *prayer and repentance*, let vs serue him continually with a zealous *fear and obedience*, let vs glorifie him incessantly with a liuely *faith and constancie*: lastly, let vs giue our selves wholly to him, that we may winne him wholly vnto vs.

So we being his, and he ours, let vs all, and e- uery one of vs, comfort our selves vpon his assu- rance; let vs fortifie our mynds vpon his assi- stance, and adde our endeouour to his encou- ragement: assuring our selves, that fighting in so godlie, so iust, so honorable a quarrell, the suc- cesse cannot be but most happie, most prospe- rous, most glorious: that, if we defend our coun- trey, we shall remaine free and safe; if wee over- throw our *Enemies*, we shall abide victorious: if we die in this quarrell, we shall liue eternally. To which assurance of freedome, safety, victorie, & life, what comfort can be comparable?

FINIS.

